

RECEIVED

1897
MR. SPEER.

[From "The Chinese Recorder," January, 1897.]

The Karuizawa Council of 1897.

BY THEODORE M. MCNAIR.

THE twentieth annual meeting of the Council of Missions, Presbyterian and Reformed, co-operating with what is known as the Church of Christ in Japan, was held in Karuizawa, a mountain resort a hundred miles north of Tokyo, from July 16th to 21st, 1897. The meeting was one of exceptional interest, chiefly because of the attention which was given to the subject of self-support of native Churches. A committee appointed by the Council in 1896 had been engaged in collecting information concerning the blanks and reports used and the methods of self-support followed in the various missions at work in Japan. This information was presented in the shape of a report which well reflected the "present condition of the Churches, the temper of evangelists, pastors and people concerning self-support" and showed what the prospects are "for the development of the idea of self-support and the attainment of independence by the Churches" in the near future. The report led naturally to prolonged discussion, and the final result was the recommendation to the several missions composing the Council of the plan with which the name of Dr. Nevins has come to be connected. The report was ordered to be printed for general distribution, because of the value it was believed to possess as indicating not only the present state of efficiency of the organized Church as an agency for the evangelization of the yet unevangelized millions of Japan, but also its advancement, in some degree, in the attainment of spiritual life; self-support, in the words of one of the committee's correspondents, having been attained "only where the membership has been revived and filled with the Spirit of God."

In this connection it should be said that opinions differ among missionaries as to the significance of the term "self-support;" some holding that any Church existing independently of *mission funds* may be called self-supporting; while others believe a Church is self-supporting only when it pays a living salary to a properly qualified pastor, and also all its incidental expenses. In other words, congregations that choose to do without pastors rather than pay pastors' salaries in whole or in part, Churches whose pastors support themselves, and Churches in which the expenses are largely met by contributions from the private purses of missionaries, cannot wisely or justly be called self-supporting.

The following are the conclusions which were drawn by the committee and concurred in by the Council:—

"1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

"2. That there are certain remedies proposed for bringing about a better state of affairs which may be classified and arranged under several heads, viz.:

"(a) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, or for the relief of suffering, or for benevolence, or for philanthropic purposes generally is not a difficult matter; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people, urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial methods, such as the making of pro rata estimates, not organizing Churches until they are able to pay their own expenses, etc., are useless and even injurious; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

"(b) The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the Churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole as the case may be, according to the

numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations hitherto supported from mission funds, and with the result of their speedy attainment of self-support; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to the discontinuance of regular preaching services altogether; and thus to great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist.

"(c) Between these two extremes are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of exceptions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the Church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people."

The recommendation adopted by the Council was:—

- (1) That all missions co-operating in this Council make it a rule not to aid financially any Church organized hereafter; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized Churches now receiving financial aid from the missions within the next two years.
- (2) That in aiding companies of believers, both such as are connected with organized Churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.
- (3) That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization:—Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.
- (4) That in all cases, Churches and preaching places receiving mission aid be required to fill out a monthly-blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended; and that this blank be a uniform one for all the co-operating missions."

Not only the best interests of the native Christians themselves, but also the depleted condition of the finances in most of the missions and the urgent advice of certain of the home boards that self-support be insisted upon more strenuously than heretofore, were amongst the causes which led to this departure from the policies

that have ruled hitherto amongst the missions composing the Council. The pressure came in some measure, however, from the side of the Japanese, as indicated above in the Council's action. At the meeting of the Synod held early in July the resolution had been taken to bring strong pressure to bear upon the Churches to become self-supporting and independent, as many of them as possible, during the next two years; it being understood that reduction to the grade of mere preaching places without representation in presbytery would await those which failed to attain this end. Such a desire on the part of the native brethren was obviously one which the missions should do all in their power to encourage, especially as it marked a decided advance upon the apathy which had been manifested at the preceding meeting of the Synod in 1895.

Another question which occupied not a little of the time of the Council was that of co-operation between the members of the missions and the Japanese Christians. The latter had affirmed at the meeting of Synod that true co-operation did not at present exist at any point within the bounds of the six presbyteries of the Church, and the following definition of what in the opinion of the members constitutes co-operation was adopted by a large majority. "A co-operating mission is one that plans and executes all its evangelistic operations through the agency of a committee composed of equal numbers of the representatives of a mission working without the bounds of a presbytery of the Church of Christ in Japan and of the members of said presbytery." The missions were accordingly requested to appoint a committee to meet with the representatives of the Synod to consider plans for effecting a change that should be more in accordance with the Synod's desires. The Council responded to this overture with the following resolution:—

"Whereas the Synod at its late session in Tokyo adopted a minute in regard to the matter of co-operation between the presbyteries and the missions, stating what, in the opinion of the Synod, constitutes true co-operation, and appointed a committee of seven to confer with a similar committee from the co-operating missions on the subject, be it

Resolved that in view of individual and widely differing responsibilities, co-operation is, in the opinion of the Council, best carried out where the Japanese Church organization, in its sessions, presbyteries and Synod, directs all ecclesiastical matters, availing itself of the counsels and assistance of the missions or missionaries as occasion arises; while the missions direct their own educational, evangelistic and other missionary operations, availing themselves, likewise, of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church; and that under these circumstances, it does not seem best to enter into co-operation as defined by the Synod; but to recommend that a committee be

appointed of one from each mission to confer with the committee of the Synod in a spirit of fraternal good will, for the purpose of communicating the opinion of the Council and endeavoring to promote a better understanding on the subject of co-operation."

It is only a short time since in each of the presbyteries there was an evangelistic committee consisting of equal numbers of Japanese and missionaries which had the charge of as much of the evangelistic work as could be supported by a fund made up of foreign and native contributions in the proportion of three parts to one, the missions conducting the remainder as they had done before the plan originated. The discontinuance of this arrangement was due to rapidly waning interest in it on the part of the members of the Churches, as shown by diminished contributions. In its stead there was established a single committee or Board for the whole Church having no direct connection with the missions in respect either of its composition or of the money with which it has operated. Although the receipts of this Board have been steadily gaining, reaching to about 2000 yen in its third year, it is still too early to pronounce upon its permanent efficiency as a means of developing the desired sense of responsibility for evangelism amongst the Christians. Since the discontinuance of the presbyterial committees the missions have had to carry on by far the greater part of evangelistic work, and this has been done throughout with a large reliance upon native advice and assistance and an absence of friction to any appreciable extent. It seemed wiser to adhere to this form of co-operation rather than set up machinery that would be similar to what had been tried and failed. There was this important difference, however, that the new plan was designed to formally associate the native brethren with the missionaries in the administration of funds which they had no part whatever in raising; and this was believed to be contrary to the spirit and policy of self-support which the Council desired to urge.

A further feature of this twentieth annual meeting of the Council was the formal greeting extended to the Presbyterian missionaries laboring in Formosa, and with it the invitation to become members of the Council. The political changes that have recently taken place have led to the establishment of intimate relations between these brethren and the people of Japan, a relation that is destined to become more intimate as time passes and the numbers of Japanese in Formosa increases. The result is a greater community of missionary interests between them and us of Japan proper than formerly existed. It was in view of these facts that the following letter was drafted and ordered to be sent to the missionaries in Formosa:—

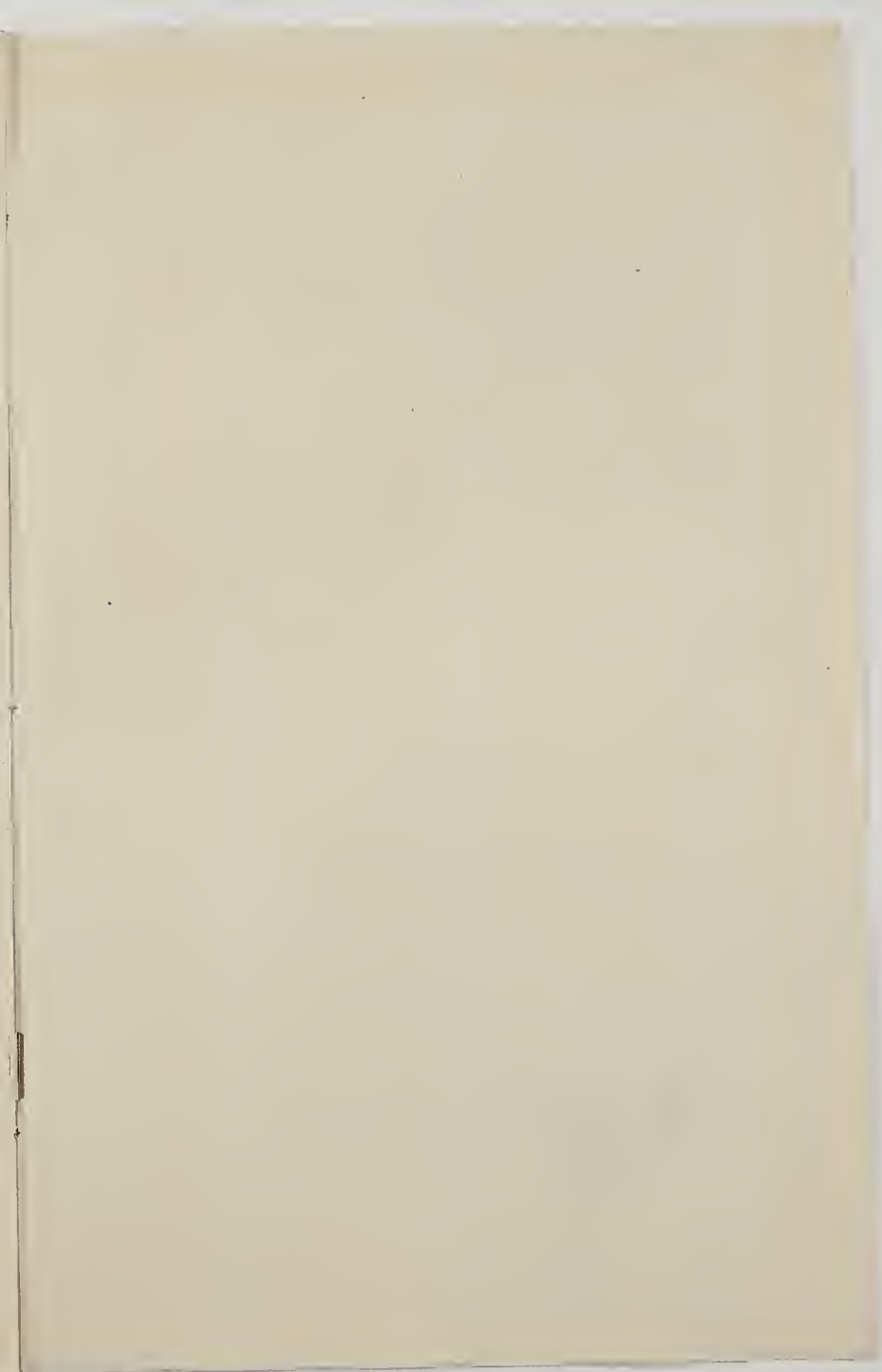
DEAR BRETHREN :

"In view of the fact that, by the incorporation of Formosa into the Empire of Japan, two missions have been added to the number of those whose ecclesiastical organization is Presbyterian in principle, we, the Council of the Missions Co-operating with the Church of Christ in Japan, hereby extend to the Missions of the Canadian and English Presbyterian Churches in Formosa our most cordial Christian greetings. The best wishes of the Council, now in annual session at Kanizawa, go out to the missionaries in Formosa in the hope that their labors for the extension of Christ's kingdom may continue to be crowned with abundant success.

It would be highly gratifying to the Council if the two missions just mentioned would become regular members of the Council and send representatives to its annual meetings. If the way is not yet open for this, any suggestions contemplating the establishing and continuance of cordial relations between the Presbyterian missionaries in Formosa and the Council will be heartily welcomed.

The grace of our Lord Jesus Christ be with you all. Amen."

It remains only to speak of the very great pleasure and profit which the Council derived from the presence at its sessions of Mr. Robert E. Speer of the Presbyterian Board and also Mr. W. H. Grant, and together with these brethren of the goodly number of Presbyterian and Reformed missionaries from China who were spending some weeks of rest in this country. Of the one hundred and twenty-five members of the co-operating missions (not including absentees on furlough) nearly seventy were able to be present, and from all parts of the field, so that the gathering was a thoroughly representative one, and the conclusions reached of corresponding importance.





Handwritten signature and the Chinese characters '李國' (Li Guo).

APPENDIX
TO THE
ANNUAL REPORT OF THE COUNCIL
OF MISSIONS

CO-OPERATING WITH THE
CHURCH OF CHRIST
IN JAPAN.

CONTAINING

- I. The Report of the Committee on Self-Support.
 - II. The Action of the Council.
-

ISSUED BY THE PUBLICATIONS COMMITTEE
OF THE COUNCIL.

1897.

The Committee on Self-Support appointed by the Council of 1896 consisted of the following members:—M. N. WYCKOFF, J. P. MOORE, G. W. FULTON, G. W. VANHORN, and S. S. SNYDER. The Council of 1897 appointed A. OLTMANS and J. B. HAIL to take the place of M. N. Wyckoff and J. P. MOORE who were absent.

APPENDIX.

REPORT OF THE COMMITTEE ON SELF-SUPPORT RENDERED TO THE COUNCIL OF MISSIONS CO-OPERATING WITH THE CHURCH OF CHRIST IN JAPAN, JULY 1897.

Your committee appointed "to collect information concerning the blanks and reports used, and the methods of self-support followed, by the various missions in Japan," beg leave to make the following report :—

After consultation with the several members of the committee, the acting chairman issued a circular letter containing nine questions bearing upon the subject of self-support in its different phases.

Each of the four members of the committee now on the field, was given a certain number of missions with which to enter into correspondence ; and as a result the committee received replies from one, and in some cases, from two or three members each, of some twenty-four missions, including several which are not classed among the orthodox churches.

The committee are of the opinion that the best way in which to bring the information thus obtained before the Council is to let the correspondents speak for themselves, with only such modification as is necessary to make of the report a connected whole.

The extracts made from the letters sent in were in answer to questions on the following points: (a) Blanks and reports used by which churches and preaching places have regularly to face their financial condition. (b) Mission policies in the matter of self-support, and the success and failure met with in carrying them out. (c) General remarks, suggestions and opinions.

In addition to the extracts is presented a summary of the facts elicited, and the impressions made by the extensive correspondence regarding the present condition of the churches, the temper of evangelists, pastors, and people concerning self-support, and the future prospects for the development of the idea of self-support and the attainment of independence by the churches.

1. Mission of the American Baptist Missionary Union.

Uses no system of blanks, and has no definite policy. Evangelists paid by mission funds should make it their business to evangelize, going here and there establishing preaching places, and until the Christians in any place are able to support a pastor, one of their number should act as overseer of the flock.

2. Mission of the American Board of Commissioners for Foreign Missions.

Uses a blank report to be filled up monthly, showing all receipts and expenditures. Has no special policy in force, and brings no special pressure to bear upon the evangelists with a view to hastening self-support. The question receives more attention in the churches (native) than in the mission. Of organized churches there are now 73, 38 of which are self-supporting. Amount of money raised last year by the native churches, \$22,916. The rationalistic and nationalistic wave that has recently swept over the churches

has interfered with and delayed self-support. Where self-support has come, it has been due to earnest faith and earnest zeal born of the presence and power of the Holy Ghost. Prior to wide-spread success in the matter of self-support, the churches must get back to Christ and to earnest faith in his Gospel.

3. The Mission of the Church of Christ.

Hitherto has used no form of blanks for reports. At first had no paid evangelists; but the unity of the Japanese in insisting upon having them, and the want of unity in the mission, made the Japanese strong and the mission weak, so that there are at present six preachers employed. One member of this mission writes: "My own idea is not to pay an evangelist, but help the membership through industrial missions, that is, help them in this way to support their pastor. * * * The solution of the problem of self-support is the 'Single Tax' theory"; and as an illustration or argument in favor of his view, he refers to the fact that the priesthood of the Old Testament was supported by a land tax.

4. The Mission of the Christian Church of America.

Uses no blanks and has no definite policy. One difficulty is that the salaries of the preachers are as a rule higher than the incomes of the people among whom they labor. If preachers would live on salaries of 8 or 10 *yen*, the people would be able to support them.

5. The Missions of the Church of England.

(a) St. Andrew's University Mission.

Uses no system of blank reports. In each diocese there is a society called Hokyū Kwai (Salary Committee), whose express object is the promotion of self-support. The rule in general is this, that each

congregation shall give according to its estimated ability, rather than according to the number of Christians enrolled. Success has been but partial thus far; though the present is a noticeable improvement on the time when there was no society to urge the duty. The duty should be persistently enforced by the clergy in the pulpit and at the vestry meetings. Responsible bodies must arouse in the hearts of the Christians a sense of the duties and responsibility involved. It is action, not debate, that is wanted.

(b) Mission of the Society for the Propagation of the Gospel in All Lands.

Gives special attention to self-support. A committee called the Hokyu Kwai has been in existence for some time, whose business it is to urge on the native Christians the duty of self-support and to make payments in aid in proportion to the amounts contributed. The sums promised are usually paid; but there is a disposition not to increase them. No system of blanks obtains. It is the rule not to ordain a deacon unless the people agree to pay one-third of the salary, or a priest unless two-thirds are provided.

(c) The Mission of the Church Missionary Society.

The question of self-support continues to receive special attention. The policy is to encourage individual churches to contribute from the first towards both church expenses and the pastor's salary. No help in fact is given towards rent and current expenses. When a pastor or lay agent is appointed, the congregation must pay at least *yen* 4.50 toward his support. This is paid to a central committee.

6. The Mission of the Cumberland Presbyterian Church, U. S. A.

Has no blank forms and no special policy. Mission aid is regarded as merely supplementary; but this is not a rule rigorously enforced. There is no hearty

co-operation on the part of the native pastors; though the obligation is acknowledged. Until it entered the Council, this mission had no supported evangelists, and the churches seemed more prosperous than they are now under a paid system. Self-support will come when missions are no longer able or willing to aid organized churches. No aid is given to new work, and from old work aid is gradually withdrawn.

7. The Mission of the Protestant Episcopal Church, U. S. A.

The committee did not succeed in getting a reply from any representative member of this mission; but learned privately that the mission does not emphasize self-support, that it takes the position that it is important to keep the church under foreign control for some time to come, and that in the mean time it is right and proper for the mission to pay the bills. In a letter received from a missionary connected with this body, the following sentence occurs:—"I am in favor of self-support when it does not mean on the part of the Japanese freedom from mission control and direction." The writer believes that in certain quarters self-support has been the direct outcome of a desire to get rid of foreign control, instead of being due to "gratitude and love to God for his redemption;" and further that "injury has been done by pushing the question at the wrong place."

8. The Mission of the Evangelical Association of North America.

Has no system of report blanks; and as for the policy of self-support pursued, the whole amount of money required for salaries is fixed by the General Conference, and of this amount the churches are expected to pay 20 per cent. The Conference assesses the amount payable by each church towards making up the native total. The stewards raise the money in their respective churches and report the same at

the Quarterly Conferences. The plan has been in operation for only one year, but is believed to be a good and practicable one. "The Japanese have been spoiled by too free a use of American money, and it is always difficult to deal with spoiled children." Recommends that a conference of all the missions be held, and that a uniform method for the gradual reduction of aid from abroad be adopted by the missions and the Home Boards.

9. The Mission of the Evangelical Lutheran Church.

Self-support does not receive special attention. The policy is, that a church can not be fully organized and self-controlling until it is entirely self-supporting. Uses no system of report blanks. Believes that missions in the beginning in Japan were projected on too high a scale, and that as churches are now managed, the natives can never support them; that salaries etc. will have to be brought down to a level corresponding with ordinary Japanese life before the effort to push self-support will succeed. The native pastors and churches should be urged to take up the matter seriously, legislation on the subject by foreigners not being likely to produce the desired result.

10. The Mission of the Evangelical Protestant Missionary Association. (German and Swiss).

Has no settled policy, though special attention is paid to self-support. Requires the congregation to pay at least part of the current expenses. The Japanese Christians must be dealt with strictly on business principles. The policy based on trust and confidence has failed. Church independence must follow financial independence.

11. The Mission of the Methodist Church of Canada.

Has a financial schedule showing the contributions of the churches for 17 different objects, also the amounts paid by the mission for substantially the same. A church having

from 12 to 20 members pays	$\frac{1}{12}$	} of the pastor's salary and current expenses.
" 21 " 40 " "	$\frac{1}{4}$	
" 41 " 60 " "	$\frac{1}{3}$	
" 61 " 80 " "	$\frac{1}{2}$	
" 81 " 120 " "	$\frac{3}{4}$	
over 120 " "	all	

The scheme is based on an estimated salary of 25 *yen* per month. In cases where the amount paid is less than this sum the estimate is not made on a smaller basis. Deficiencies are not met by the mission, but paid from a fund raised by the churches. There has been slow progress; the number of self-supporting churches being three. In the opinion of one of the members of the mission, the system is "not satisfactory." There is a lamentable lack of the true spirit of self-support among pastors and evangelists. In the above mentioned three churches no particular method was followed whereby self-support was secured. The essence of the matter was this, the pastors were imbued with the right spirit, and impressed the same upon the church members, making them believe they could be self-supporting, and then it was that they became so.

12. The Mission of the Methodist Episcopal Church, U. S. A.

Self-support receives special attention. The mission policy is, that a certain amount is granted by the missionary society in America and placed in the hands of the Annual Conference, to be apportioned among the various churches according to their several needs. The balance of money required is supposed to be paid by the churches. The stewards furnish to the Quarterly Conference and to the presiding elder in each district detailed statements of all moneys received

and paid out, including the amounts received from the mission. One member writes that a lack of interest on the part of the preachers is a chief obstacle to success, and that the mission made the mistake of not inculcating a spirit of self-support in the beginning. In the opinion of another, the system has practically failed, the only place in which self-support has been attained being where the membership has been revived and filled with the Spirit of God. It is along this line that efforts should be directed to increase the spirit of self-support. For the foreigner unduly to press self-support on the Japanese is unwise and will not lead to permanent success. The subject should be urged, but the Japanese left to work out the problem for themselves.

13. The Mission of the Methodist Episcopal Church, U. S. A. (South).

Special attention is paid to self-support. The policy is, to pay as small salaries as possible, in order that the churches may the sooner be able to pay them themselves. No system of blanks is used. There are two self-supporting churches, which became so through the hearty co-operation of their pastors.

14. The Mission of the Methodist Protestant Church.

No report.

15. The Missions of the Presbyterian Church, U. S. A. (North).

(a) East Japan Mission.

Uses a system of blanks. One writer says, "We have no fixed mission policy at present and the question of self-support receives no special attention. There was formerly a sliding scale, in accordance with which churches or preaching places were asked to pay $1/4$, $1/2$, $3/4$, or all, according as the membership

reached 25, 50, 75, or 100 adults. It proved ineffectual and was discontinued. Salaries might be paid partly *in kind*, that is to say, by donations, as is often done at home. The examples of the large salaries paid to teachers and presidents of mission schools retard self-support and breed dissatisfaction." Another says that wherever in his experience self-support has been reached, it has been by the method of sympathetic contact with the people on the part of the missionaries, teaching them the duty of paying church expenses, and themselves actually setting the example of giving. The same correspondent believes that legislation and resolutions can not help the cause, and that the most the missionaries can do is to get as near the people as possible, and by personal precept and example inculcate the spirit and the duty of self-support, making at the same time a careful and judicious use of mission money appropriated for evangelistic purposes.

(b) West-Japan Mission.

A set of rules was adopted last autumn to the effect that no organized church shall be aided to the extent of more than half the total amount required for its running expenses; and that in no case shall the sum be allowed to exceed 15 *yen* per month; this action to go into effect when a church's present pastoral relation or that of stated supply shall cease, or at the latest after three years shall have elapsed: further, that whenever the rule bears too heavily, the mission shall suggest that churches so affected shall seek aid from the Home Mission Board (native); and again that the mission shall hold itself responsible for no more than half the expenses of delegates to meetings of Presbytery, or of the moving expenses of pastors or stated-supplies. A blank is in use which the evangelists are required to fill out monthly. "The only way to manage these things is not to leave anything to the individual missionary, but to have a hard

and fast mission rule behind which the missionary can not go, and from which the Japanese may know there is no appeal. It would aid the cause if the Council had a uniform rule, thereby securing uniformity throughout the church." Another correspondent expresses the belief that self-support is attainable only through the mission's refusing to give any more aid after some definite time. Still another writes that he has seen nothing deserving the name of self-support, but only positive retrogression. He believes that the best plan is to "take away all props from the churches and let them stand or fall of themselves." The whole system is at fault. It was adopted at a time when no one could foresee the present condition. The conditions to-day do not warrant its longer continuance, but on the contrary call loudly for a new start. The Sanyō Presbytery since the withdrawal of all aid has more than doubled the amount previously raised within its bounds. It undertakes all the expenses of its own meetings; taxes the Christians in order to meet these expenses; allows delegates five sen a ri for travelling (a ri is two and a half miles), but nothing for hotel expenses. The entertainment of delegates is laid upon the Christians of the place of meeting.

17. The Mission of the Presbyterian Church, U. S. A. (South).

Very especial attention is given to the subject of self-support. The policy pursued is the same as that suggested by the New York Conference of Secretaries. There are no aided churches, nor is aid given formally to preaching places. Thus far a fully employed evangelist has charge of a group of believers until it can call a settled pastor. To the pastor's salary the mission as such gives nothing, though individual missionaries contribute as they see fit. By this method two churches attained to self-support in a comparatively short time. Under no circumstances

is aid given to organized churches. The progress thus far made has been due, in the opinion of one writer, to the mission's taking a firm stand on the rules approved by the Home Board. "To have a settled policy and stick to it," he says, "is the only way to secure self-support."

18. The Missions of the Reformed Church in America (Dutch).

(a) North Japan Mission.

Has a blank report to be filled out monthly. But little further is done in a systematic way in the direction of self-support. The aim is to get preaching places to pay either the rent or part of the preacher's salary. The blank in use shows the amount contributed by the churches and preaching places, and also the aid received from the mission. The question is a most important one, but is beset with many difficulties, and progress must be slow at best. Any set of rules will need to be interpreted freely, and many exceptions allowed. The ground of national sentiment or pride is not a proper one on which to seek self-support. Rather, there should be sincere and earnest devotion to Christ, whence will come the manifestation of the fruits of grace. Self-support is the first duty, and generosity or benevolence should not take precedence.

(b) South-Japan Mission.

A blank form is in use, and "Our policy is to get what we can," says one correspondent. Estimates for six months at a time are made out, in accordance with which the churches are asked to pledge certain definite sums, the mission agreeing to provide the remainder of what is required; but the mission does not furnish any money beyond the amount stipulated. Does not favor a general conference of all missions to

discuss self-support ; but believes that as the Council is the oldest and largest association of workers in the country, it should assume the leadership and act without reference to other missions.

19. The Mission of the Reformed Church in the United States (German).

There is an evangelistic committee composed of the male members of the mission. It has charge of all the evangelistic work, for the administration of which it holds monthly meetings. It has been using a blank report for five years, recently improved, which pastors and evangelists are required to fill out monthly and forward to the secretary of the committee. Although there is no well defined policy, special attention is paid to the subject of self-support, and the people are urged to contribute to the best of their ability. In Miyagi Presbytery the practice is not to organize churches until they can be wholly self-supporting. The Christians connected with preaching places are expected to pay incidental expenses, and in some cases rent. The mission, as a rule undertakes to pay the evangelist's salary, with a certain amount for travelling, if necessary. On account of a certain action taken at the last meeting of Miyagi Presbytery, two of the preaching places hitherto supported by the mission, have declared themselves independent. There is no doubt that if the pressure had come from the side of the mission, self-support in both these places would have been declared utterly impossible. In general the mission has not met with encouragement in the matter of self-support. The people talk much on the subject, as well as on that of independence ; but except in the two cases above mentioned it has usually stopped there. Two of the most flourishing preaching places were handed over to the evangelistic committee of the presbytery in order to hasten their attainment of self-support ; but what success has attended the change is not known.

20. The Mission of the Society of Friends.

Uses no system of blanks; but the evangelists are required to report on the condition of the work etc. every month. Preaching places are expected to furnish light, fuel, and other incidental expenses. Churches are not organized until they are self-supporting.

21. The Scandinavian Mission.

No rules and no self-supporting churches. "The most important thing is to teach the people the 'Bible Method,' and above all else the secret of a full and holy consecration to God, and then the results will be marvelous."

22. The Mission of the United Brethren.

Has no American missionaries in the field. The work is in charge of the Rev. G. Irie, Pbd. He states that each preaching place is required to pay its incidental expenses, and wherever possible, a part of the preacher's salary. Besides, each member is looked to for a contribution of 50 sen a year to the Home Board.

23. The Mission of the Baptist Southern Convention.

Insists on putting into practice the principle taught in I. Cor. 16:2 and II. Cor. 9:6. The standard aimed at is one-tenth of the Christian's income. Under this system the contributions have amounted to two yen per capita.

24. The Mission of the United Presbyterian Church of Scotland.

Has no definite policy, and neither blanks nor rules.

25. The mission of the Universalist Church, U. S. A.

Emphasizes the duty of self-support continually. Pursues the policy of laying a tax upon each church

or preaching place, apportioned according to the number of members, the pastor or evangelist being held responsible for the payment of the same.

From the foregoing extracts and the general sense of the letters received the committee gathers the following:—

1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit, and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

2. That there are certain remedies proposed for bringing about a better state of affairs, which may be classified and arranged under several heads, viz. :

(a) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, or for the relief of suffering, or for benevolence, or for philanthropic purposes generally is not a difficult matter; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people; urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial

methods, such as the making of pro rata estimates ; not organizing churches until they are able to pay their own expenses etc. are useless and even injurious ; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

(b) The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole, as the case may be, according to the numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations hitherto supported from mission funds, and with the result of their speedy attainment of self-support ; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to the discontinuance of regular preaching services altogether ; and thus to great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist.

(c) Between these two extremes, are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of excep-

tions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people.

3. That as to the advisability or practicability of having a general council or conference of all the missions, in which to discuss the question of self-support, and if possible adopt, common measures for its solution, the majority of the correspondents are adverse, believing that it would be difficult to hit upon any one plan which would suit all the various forms of ecclesiastical machinery represented on the field. A respectable minority, however, are in favor of having such a conference, regarding it as perhaps the only way in which the problem of self-support can be solved.

ACTION OF THE COUNCIL ON SELF-SUPPORT.

After a discussion occupying the greater part of two days, the following recommendations were adopted :—

- (1) That all missions co-operating in this Council make it a rule not to aid financially any church organized hereafter ; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions, within the next two years.
- (2) That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.
- (3) That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization :—Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.
- (4) That in all cases, churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended ; and that this blank be a uniform one for all the co-operating missions.
- (5) Finally that the Council appoint a standing committee of three members on self-support, to which any matter relating to the subject may be referred, and which shall report to the next meeting of the Council.



Extract from the Japan Weekly Mail, September 22nd, 1900.

When the great Confucian library (the world famed Hamlin College) was burning a half dead tree that stood between it and the legation caught fire and a party was detailed to cut it down before it fell burning. A Russian priest, a Roman Catholic priest, and a Protestant clergyman were seen taking turns with an axe cutting down this tree. All religious differences sank out of sight in face of a common enemy. Another incident of the same nature occurred after the relief came. Some one in the British legation, not a missionary, called for a prayer and thanksgiving meeting. Everybody joined with a hearty will including Roman and Greek Catholics, Protestant missionaries, Legation people, Customs officials and others. For once there was a meeting with one accord.

RECEIVED
OCT. 16 1901

5

GENERAL CONFERENCE

OF

MISSIONARIES IN JAPAN

OCTOBER 1900.

DISCUSSION ON CHURCH UNITY.

REV. G. CHAPMAN :

I desire that this Conference commit itself to the principle of organic union as a thing desirable in itself. The Christian spirit demands not hedges to keep us from each other, but the drawing together of those who hold a common faith. There are spiritual gifts and graces manifested in other communions than my own, which I desire for myself—Christian characters which we all venerate ; and none has the right to separate them from me, or me from them. For the gifts and graces of the Spirit are meant to be for the profit of the whole body and not of a part only. It is a misuse of God's gifts so to separate and confine them. Whatever divides brother from brother is wrong. The disintegration of God's people is from the Evil One, whatever binds together is from God.

We know that spiritual unity exists : we cannot doubt it, for the signs of spiritual life—the handiwork of God—are everywhere around us : there could be no church at all without it. But this was not the union that Christ prayed for when he prayed that his disciples should be “one.” The union he prayed for was one that should come before the world as a powerful proof that God has sent his own Son into the world ; it was to be visible, appealing with striking force to the men of this world. But now there is no such oneness ; we are split into fragments.

We have been mourning the slow progress of our churches towards self-support, and many remedies are proposed. But here is the root-evil. Get rid of our divisions and there would soon be a self-supporting Church. It is because we are divided into so many small

congregations that united effort for self-support is impossible ; once let them come together and it would go forward by leaps and bounds.

Or do we expect that after we have sown the seeds of division the Japanese will naturally come together after we leave ? Surely all history and our own experience are against such a view. How can we expect " to reap of the Spirit " after having " sown to the flesh ? "

Therefore I move " that, whereas our unhappy divisions are a bar to the mutual communion Christians ought to have one with another ; mar the perfect expression of the common life we have of God ; tend to emphasize bitterness and jealousies : and hinder the work of evangelization : and being profoundly impressed with the inestimable benefits that would accrue both to the Church and the world in general were the Churches here represented to become united into one ; therefore this Conference declare its belief in the principle and desirability of organic union."

MR. VANDYKE :

I favor Mr. Chapman's amendment. If we do not get to it, we may at least leave it on record that we tried. An intelligent Japanese of my acquaintance stumbles over this block and he said, I hope you will tell the missionaries at Tokyo to get together. We should unite to form one solid front in this great conflict. I am in favor of a declaration on this point.

(Wednesday's Discussion.)

DR. IMBRIE :

I think that any resolution bearing on the question of the corporate oneness of the Church, if it is to receive the cordial approval of the Conference, must have three characteristics : First, it must be brief ; secondly, it must as far as possible be expressed in the language of Scripture ; and thirdly, in stating the crucial point, it must state it in such a way that it can be regarded from varying points of view. In writing this resolution, which I now offer as a substitute for that part of the report which deals with the subject, I have had these three things in mind. To this I may be allowed to add a word in explanation of two clauses : First, the words " assembled in the City of Tokyō " are more than a mere note of place. In my intention they mean, In this great city full of idols and in the midst of a nation of

forty millions most of whom know not God or Jesus Christ whom he hath sent. Secondly, with regard to the clause "to the Churches of Christ in Japan." Indirectly, the resolution is a declaration to all; but inasmuch as the Conference is a conference of missionaries to Japan, there seems to be a special propriety in addressing the resolution directly to the Churches of Japan. The resolution which I offer is as follows: This Conference of Missionaries, assembled in the City of Tokyo, proclaims to the Churches of Christ in Japan its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed.

Rt. REV. W. AWDRY, D. D. :

I am in a curious position in addressing you on this motion for when I sent in my card Mr. Chapman's resolution suggesting "organic unity" was before the meeting, and now Dr. Imbrie's seeking "that corporate unity for which our Saviour prayed" has taken the place of Mr. Chapman's, and my difficulty was in accepting Mr. Chapman's words. With the spirit of his speech I am in full harmony. But 'organic' is a difficult word to accept. It will be very differently understood by different people. What and how much does it mean? Dr. Imbrie's words I like. *Corporate* unity I understand to be unity so visible that not merely the Church may know of it, but that through it "*the world* may believe in the Saviour's mission": while the qualifying words 'which Christ prayed for' save us from being committed to a special or an exclusive theory of that unity, which would make us seem to be judging other Churches, or fixing our specific views on other people. I greatly rejoice that there is no exclusive word in the resolution. This Conference has not invited, I believe, the Roman or the Greek Churches, perhaps because it was not supposed that they would come if invited; yet in thinking of and passing resolutions about the Church of God, the two largest sections of it ought not to be ignored or forgotten as if they did not exist; nor can it be denied that the fruits of the Spirit are to be found largely among them. The one for example puts most of us to shame by the self-devotion of

its missionaries and by its love for the poor ; the other is conspicuous in its care to preserve " the faith once for all delivered to the saints." Happily in speaking of " the unity for which the Saviour prayed " they are not left out. I do not wish to ' make the best the enemy of the good ' , but I feel that in doing anything that would seem to merge the world-wide Anglican Communion with its history from the beginning and its order derived as we believe from apostolic authority, in that one third part of the Christian body which alone is represented here, we might be sacrificing the larger unity of the far future for the sake of a partial unity nearer at hand, thus making division more permanent : and I hope you will allow me to say that it looks as if the Anglican Communion by keeping its characteristics may become in God's providence a means to that larger union in the far future. Such a larger union may seem to be a dream, but " with God all things are possible ". There is a disposition in some quarters to ignore the Greek and Roman branches of the Church partly because the idea of union seems unpractical ; and to believe evil of one of them partly because we judge of their tenets and action not from what they say about themselves but from what their opponents say about them. If we really aim at drawing closer in charity and knowledge with any body of men from whom we differ, and so to approach that " unity for which Christ prayed," we *must* be careful to say of them only what is true, and for this we *must* give them credit for good motives, know what they say of themselves and really treat them frankly ; and I hope you will forgive my saying that perhaps I should have more influence than most in preventing irritating interference with our converts and thus in reducing one force that makes for continued disunion because, through such frank relations with them I am able to claim as friends those two holy and devoted men, Archbishop Osoni and Bishop Nicolai.

DR. IMBRIE :

In presenting the resolution I had no intention whatever of being exclusive. That I think is apparent in the language of the resolution itself. It reads, " all those who are one with Christ by faith are one body." What could be more comprehensive than that ? So far as the Roman Catholic Church is concerned, I was brought up and taught

to believe that with many errors it is nevertheless truly a Church of Christ.

REV. GEO. ALLCHIN :

I should be very sorry to see the Conference divided on a misunderstanding. I think there is no difference between "organic" and "corporate." I can sympathize with every word spoken by Bishop Awdry. I should and would have been glad to see both the Greek and Roman Bishops with us here to-day.

MR. E. SNODGRASS :

The substitute of Dr. Imbrie seems to me to be merely a recognition of what already exists and a plea for its continuance. If so, it misses the mark. The fact that undesirable division exists should be recognized, and the issue met. Then the original motion should be adopted.

REV. A. OLTMANS :

To whom is Dr. Imbrie's resolution addressed? Is it to the Japanese Churches or to the world? If it is to the Japanese Churches, I have something to say; if to the world I have no objection.

DR. IMBRIE :

The resolution is addressed directly and particularly to the Churches of Christ in Japan; but it also proclaims to all the position of the Conference on the question. If however it is thought better to make the declaration perfectly general, that can easily be done by simply dropping the clause "to the Churches of Christ in Japan." The resolution will then read, "This Conference proclaims its belief that all those who are one with Christ by faith are one body; et cetera."

REV. A. OLTMANS :

If it is to the Churches in Japan, then the Japanese will reply, We are more ready for union than you are. It is because *we* are divided that the Church in Japan is divided.

REV. OTIS CARY :

It is not necessary to make ourselves appear worse in comparison with the Japanese than we really are. The most prominent failure in a plan for uniting two bodies came from the unwillingness of the

Japanese ; and we know how hard it is, when they change their residence, to get them to work heartily with other Christians if they do not find a church of their own denomination.

Dr. Imbrie's resolution, with the omission of the words " to the Churches of Christ in Japan," was then adopted.

MAY 15 1901

MR. SPEER.

TOKYO, APRIL 13th, 1901.

The Promoting Committee appointed by the Conference of Missionaries in October last, has finished its report and presents the same herewith to the several missions.

The Committee organized at once on the adjournment of the Conference, and those of its members who reside in Tokyo and Yokohama met from time to time to consider the subject, the others sharing in the work through the medium of correspondence. On March 21st and 22nd a final meeting was held at which all were present except Bishop Fyson, who, however, had written in cordial approval of the plan proposed. The Committee's report is therefore unanimous.

It is hoped that as early attention will be given to the report as may be practicable. Already the Methodist Episcopal Mission (North) has considered it and given notice of its adoption.

The Committee will be glad to answer, either orally or by letter, any questions that may be asked, and to this end the names and addresses of the several members are given below.

As indicated at the close of the report, the replies of the missions should be sent to the secretary of the Committee.

Rev. D. C. Greene, D. D. American Board, Chairman.

No. 22 Nakanocho, Ichigaya, Tokyo.

Rt. Rev. P. K. Fyson, Bishop, Church Missionary Society. Hakodate.

Rev. G. M. Meacham, D. D. Methodist Church of Canada. No. 13
Toriiizaka, Azabu, Tokyo.

„ G. F. Draper, Methodist Episcopal Church, U. S. A. (North.)
No. 222 B. Bluff, Yokohama.

„ S. B. Wainwright, M. D. Methodist Episcopal Church, U. S. A.
(South.) Kwansei Gakuin, Kobe.

„ J. L. Dearing, D. D. American Baptist Missionary Union.
No. 66. Bluff, Yokohama.

„ J. L. Patton, Episcopal Church, U. S. A. Kyoto.

„ M. N. Wyckoff, D. Sc. Reformed Church in America, Meiji
Gakuin, Tokyo.

„ H. B. Price, Presbyterian. U. S. A. (South.)
No. 60 Naka Yamato dori, Kobe.

„ T. M. MacNair, Presbyterian, U. S. A. (North.) No. 2 Nishi-
machi, Nihonenoki, Tokyo, Secretary.

RECEIVED
MAY 15 1901
MR. SPEER.

CONSTITUTION
OF THE
STANDING COMMITTEE OF COOPERATING
CHRISTIAN MISSIONS

- IN -

JAPAN.

ARTICLE I. NAME.

This Committee shall be called The Standing Committee of Cooperating Christian Missions in Japan.

ARTICLE II. FUNCTIONS.

1) This Committee shall serve as a general medium of reference, communication and effort for the cooperating missions in matters of common interest and in cooperative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or cooperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions.

2) The work of this Committee may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of cooperative evangelistic effort;

(c) In securing joint action to meet emergencies affecting the common interests of the cooperating missions.

3) In serving as a means of communication between the cooperating missions the Committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III. COMPOSITION.

1) This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to cooperate with it on the following basis, to wit:

(a) Each mission having fifteen (15) members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member;

(b) Each mission having forty-five (45) members shall be entitled to two representatives with full powers;

(c) Each mission having seventy-five (75) members, or more, shall be entitled to three representatives with full powers;

(d) Any mission having a membership of not less than five (5) shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

2) Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3) The full members and the corresponding members shall be the media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

4) The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV. WITHDRAWAL.

A mission may at any time withdraw from cooperation with the Committee by notifying the secretary in writing of its decision to do so.

ARTICLE V. OFFICERS.

The officers of this Committee shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI. MEETINGS.

1) Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members representing at least three missions, or groups of missions, shall so desire.

2) A quorum for the transaction of business shall include representatives from at least two-thirds of the cooperating missions, or groups of missions, having full members.

ARTICLE VII. EXPENSES.

1) The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500. per annum, be met by the several missions represented by full members in proportion to such representation.

2) Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII. AMENDMENTS.

Amendments to this constitution may be proposed at any time either by the Committee or by any one of the cooperating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

ARTICLE IX. ORGANIZATION.

1) This constitution shall go into effect when such a number of the missions as include in their membership (the wives of missionaries inclusive) not less than two-thirds of the Protestant missionaries in Japan shall have signified their acceptance of the same in writing to the secretary* of the so called Promoting Committee.

2) When the conditions of the foregoing section are fulfilled, the chairman of the Promoting Committee shall issue a call for the first meeting of The Standing Committee of Cooperating Missions in Japan, not less than two months in advance of the date fixed for the meeting.

3) It shall be the duty of the chairman of the Promoting Committee, or, if he be unable to act, the secretary, to attend the first meeting mentioned in the foregoing section, and to preside until a permanent organization is effected.

* (Rev. T. M. MacNair, 2 Nishimachi Nihonbashi Tokyo).

GENERAL CONFERENCE

OF

MISSIONARIES IN JAPAN

OCTOBER 1900.

DISCUSSION ON CHURCH UNITY.

REV. G. CHAPMAN :

I desire that this Conference commit itself to the principle of organic union as a thing desirable in itself. The Christian spirit demands not hedges to keep us from each other, but the drawing together of those who hold a common faith. There are spiritual gifts and graces manifested in other communions than my own, which I desire for myself—Christian characters which we all venerate ; and none has the right to separate them from me, or me from them. For the gifts and graces of the Spirit are meant to be for the profit of the whole body and not of a part only. It is a misuse of God's gifts so to separate and confine them. Whatever divides brother from brother is wrong. The disintegration of God's people is from the Evil One, whatever binds together is from God.

We know that spiritual unity exists : we cannot doubt it, for the signs of spiritual life—the handiwork of God—are everywhere around us : there could be no church at all without it. But this was not the union that Christ prayed for when he prayed that his disciples should be “one.” The union he prayed for was one that should come before the world as a powerful proof that God has sent his own Son into the world ; it was to be visible, appealing with striking force to the men of this world. But now there is no such oneness ; we are split into fragments

We have been mourning the slow progress of our churches towards self-support, and many remedies are proposed. But here is the root-evil. Get rid of our divisions and there would soon be a self-supporting Church. It is because we are divided into so many small

congregations that united effort for self-support is impossible ; once let them come together and it would go forward by leaps and bounds.

Or do we expect that after we have sown the seeds of division the Japanese will naturally come together after we leave ? Surely all history and our own experience are against such a view. How can we expect " to reap of the Spirit " after having " sown to the flesh ? "

Therefore I move " that, whereas our unhappy divisions are a bar to the mutual communion Christians ought to have one with another ; mar the perfect expression of the common life we have of God ; tend to emphasize bitterness and jealousies : and hinder the work of evangelization : and being profoundly impressed with the inestimable benefits that would accrue both to the Church and the world in general were the Churches here represented to become united into one ; therefore this Conference declare its belief in the principle and desirability of organic union."

MR. VANDYKE :

I favor Mr. Chapman's amendment. If we do not get to it, we may at least leave it on record that we tried. An intelligent Japanese of my acquaintance stumbles over this block and he said, I hope you will tell the missionaries at Tokyo to get together. We should unite to form one solid front in this great conflict. I am in favor of a declaration on this point.

(Wednesday's Discussion.)

DR. IMBRIE :

I think that any resolution bearing on the question of the corporate oneness of the Church, if it is to receive the cordial approval of the Conference, must have three characteristics: First, it must be brief ; secondly, it must as far as possible be expressed in the language of Scripture ; and thirdly, in stating the crucial point, it must state it in such a way that it can be regarded from varying points of view. In writing this resolution, which I now offer as a substitute for that part of the report which deals with the subject, I have had these three things in mind. To this I may be allowed to add a word in explanation of two clauses: First, the words " assembled in the City of Tokyō " are more than a mere note of place. In my intention they mean, In this great city full of idols and in the midst of a nation of

forty millions most of whom know not God or Jesus Christ whom he hath sent. Secondly, with regard to the clause "to the Churches of Christ in Japan." Indirectly, the resolution is a declaration to all; but inasmuch as the Conference is a conference of missionaries to Japan, there seems to be a special propriety in addressing the resolution directly to the Churches of Japan. The resolution which I offer is as follows: This Conference of Missionaries, assembled in the City of Tokyo, proclaims to the Churches of Christ in Japan its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed.

Rt. REV. W. AWDRY, D. D. :

I am in a curious position in addressing you on this motion for when I sent in my card Mr. Chapman's resolution suggesting "organic unity" was before the meeting, and now Dr. Imbrie's seeking "that corporate unity for which our Saviour prayed" has taken the place of Mr. Chapman's, and my difficulty was in accepting Mr. Chapman's words. With the spirit of his speech I am in full harmony. But 'organic' is a difficult word to accept. It will be very differently understood by different people. What and how much does it mean? Dr. Imbrie's words I like. *Corporate* unity I understand to be unity so visible that not merely the Church may know of it, but that through it "*the world* may believe in the Saviour's mission": while the qualifying words 'which Christ prayed for' save us from being committed to a special or an exclusive theory of that unity, which would make us seem to be judging other Churches, or fixing our specific views on other people. I greatly rejoice that there is no exclusive word in the resolution. This Conference has not invited, I believe, the Roman or the Greek Churches, perhaps because it was not supposed that they would come if invited; yet in thinking of and passing resolutions about the Church of God, the two largest sections of it ought not to be ignored or forgotten as if they did not exist; nor can it be denied that the fruits of the Spirit are to be found largely among them. The one for example puts most of us to shame by the self-devotion of

its missionaries and by its love for the poor ; the other is conspicuous in its care to preserve "the faith once for all delivered to the saints." Happily in speaking of "the unity for which the Saviour prayed" they are not left out. I do not wish to 'make the best the enemy of the good', but I feel that in doing anything that would seem to merge the world-wide Anglican Communion with its history from the beginning and its order derived as we believe from apostolic authority, in that one third part of the Christian body which alone is represented here, we might be sacrificing the larger unity of the far future for the sake of a partial unity nearer at hand, thus making division more permanent : and I hope you will allow me to say that it looks as if the Anglican Communion by keeping its characteristics may become in God's providence a means to that larger union in the far future. Such a larger union may seem to be a dream, but "with God all things are possible". There is a disposition in some quarters to ignore the Greek and Roman branches of the Church partly because the idea of union seems unpractical ; and to believe evil of one of them partly because we judge of their tenets and action not from what they say about themselves but from what their opponents say about them. If we really aim at drawing closer in charity and knowledge with any body of men from whom we differ, and so to approach that "unity for which Christ prayed," we *must* be careful to say of them only what is true, and for this we *must* give them credit for good motives, know what they say of themselves and really treat them frankly ; and I hope you will forgive my saying that perhaps I should have more influence than most in preventing irritating interference with our converts and thus in reducing one force that makes for continued disunion because, through such frank relations with them I am able to claim as friends those two holy and devoted men, Archbishop Osouf and Bishop Nicolai.

DR. IMBRIE :

In presenting the resolution I had no intention whatever of being exclusive. That I think is apparent in the language of the resolution itself. It reads, "all those who are one with Christ by faith are one body." What could be more comprehensive than that ? So far as the Roman Catholic Church is concerned, I was brought up and taught

to believe that with many errors it is nevertheless truly a Church of Christ.

REV. GEO. ALLCHIN :

I should be very sorry to see the Conference divided on a misunderstanding. I think there is no difference between "organic" and "corporate." I can sympathize with every word spoken by Bishop Awdry. I should and would have been glad to see both the Greek and Roman Bishops with us here to-day.

MR. E. SNODGRASS :

The substitute of Dr. Imbrie seems to me to be merely a recognition of what already exists and a plea for its continuance. If so, it misses the mark. The fact that undesirable division exists should be recognized, and the issue met. Then the original motion should be adopted.

REV. A. OLTMANS :

To whom is Dr. Imbrie's resolution addressed? Is it to the Japanese Churches or to the world? If it is to the Japanese Churches, I have something to say; if to the world I have no objection.

DR. IMBRIE :

The resolution is addressed directly and particularly to the Churches of Christ in Japan; but it also proclaims to all the position of the Conference on the question. If however it is thought better to make the declaration perfectly general, that can easily be done by simply dropping the clause "to the Churches of Christ in Japan." The resolution will then read, "This Conference proclaims its belief that all those who are one with Christ by faith are one body; et cetera."

REV. A. OLTMANS :

If it is to the Churches in Japan, then the Japanese will reply, We are more ready for union than you are. It is because *we* are divided that the Church in Japan is divided.

REV. OTIS CARY :

It is not necessary to make ourselves appear worse in comparison with the Japanese than we really are. The most prominent failure in a plan for uniting two bodies came from the unwillingness of the

Japanese ; and we know how hard it is, when they change their residence, to get them to work heartily with other Christians if they do not find a church of their own denomination.

Dr. Imbrie's resolution, with the omission of the words " to the Churches of Christ in Japan," was then adopted.

CHRISTIAN UNITY.

By REV. T. T. ALEXANDER, D. D.

(The following paper was read by Dr. Alexander before the Missionary Association of Central Japan, and is published by request).

How can we promote the realization of that unity — that *oneness* — for which the Master prayed?

Our Saviour on the night in which He was betrayed gave utterance to that memorable prayer recorded in the seventeenth chapter of St. John which has been handed down to His Church as in some respects, at least, the most precious relic of the ages. The prayer formed a fitting conclusion to the conversation which had just taken place between Himself and His disciples; and as they saw His lifting His eyes toward heaven as though the Father to whom He spoke was visible, and listened to His tender and impressive words, they must have felt a sense of comfort and security which all His promises thus far had not sufficed to inspire. And when in the years that followed they spoke of His intercession, this instance of it must have risen in their minds and shaped all their ideas concerning that particular phase of His work.

Beginning with the prayer for Himself, that the Father would glorify the Son with the glory which the Son had with the Father before the world was, He passes quickly on to pray for the disciples; and then, as His eye runs down the centuries that are to come, the prayer expands and embraces all who should believe on Him through their word. In praying for the disciples one of His first petitions is that they may be one:—"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are" (Ver. 11). Then as He prays also for them who should believe on Him in time to come, He asks:—"That they may all be one; even as Thou, Father, art in me, and I in thee, that

they may also be in us; that the world may believe that Thou didst send me" (Ver. 21). Again He says:—"And the glory which Thou hast given me I have given unto them; that they may be one, even as we are one" (Ver. 22). It is plain therefore that the oneness of His immediate followers and also that of all who should afterward believe on Him was preminent in all His thoughts and lay very near His heart. There were other things for which He prayed; but the thrice uttered petition "that they may be one" indicates that He regarded the oneness of His people as of the utmost importance to the interests of that Kingdom which He came to establish. We may well believe, therefore, that it was in accordance with the will of our Lord that the Conference of Missionaries in Tokyo last October took occasion to proclaim its belief that all those who are one with Christ by faith are one body; and called upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labour for the full realization of such corporate oneness as the Master Himself prayed for on that night in which He was betrayed.

But this resolution is in itself a recognition of the fact that the spirit and purpose of the Master's prayer have not been realized by the Church in the past, and that there remains yet much to be done before the desired end can be attained. The same thing was recognized by a Conference on the subject of Christian Unity which met in Edinburgh at different times during last year. That Conference unanimously adopted, May 17th, 1900, a statement which has been made public and which begins thus: "In common with very many of our brethren, both clerical and lay, we have had the conviction brought home to our consciences that the lack of visible unity amongst Christian people is one of the chief hindrances by which all efforts to advance the kingdom of our Lord are

impeded. We are impressed with a sense of the obligation which rests upon all true believers in Christ to realize and manifest their unity in Him." It is admitted on all sides that the oneness for which Christ prayed has not been fully realized; and it is equally clear that the responsibility for the lack of its realization lies in a large measure, at least, at the door of the Church herself.

Now, the question which we are to consider to-day is: How can we Promote the Realization of that Oneness for which the Master Prayed? This is a very practical question, and one which should come straight home to every one of us. No doubt the prayer of Christ had in it a universal note; it is a prayer that should be listened to by His followers in all lands and ages. There are, however, difficulties and opportunities peculiar to every land and to every age. What is best, what is possible, in one place or at one time, may be neither best nor possible in another place and at another time. With other lands and other ages we are not now concerned; for them we are not responsible. We are responsible only for to-day; are concerned only with the situation here and now. The question is, what can we missionaries do in order to bring about the full realization of our Lord's Prayer in this land where we have been called to labour. Are we in full accord with the spirit of that prayer? Do we long to see it realized? If so, what can we do to make it an accomplished fact in the Japanese Churches? If this matter lay so near the heart of our Saviour, should it not have a place in our prayers and in our endeavours that it has not had hitherto? This is the question, stated in different forms, with which we are brought face to face and which we must answer.

But what was that oneness for which Christ prayed, and for the full realization of which we are called upon to

pray and to labour? What did our Lord mean when in that solemn hour he prayed that His people might all be one even as He and the Father are one? One may well hesitate to give a definite and positive answer. Here one dares not to dogmatize. We are on holy ground, and should speak with due reverence and becoming modesty. I think, however, we are safe in saying that the oneness for which Christ prayed was *primarily* a spiritual oneness. The statement of the Edinburgh Conference already referred to, and which is signed by some thirty men, including a number of the best known Ministers in Scotland, says: "We thankfully acknowledge the truth of the inner unity which exists between all who are spiritually united to Him who died for our sins and ascended into heaven to be our Mediator and Advocate; and we desire to cherish and promote the manifestation of that essential unity in Christ which exists among true believers, and which is the only sound basis of external union." As is implied in these words, the inner and spiritual unity of believers, while it is the fundamental idea in the prayer of the Master, is not in itself an end; it is rather the basis of a visible and external union which can be known and read of all men. In other words, it is a vital and energizing principle that shall manifest itself as the life that exists in the vegetable and animal world makes itself manifest. It is plain therefore that it is possible to emphasize the spiritual oneness of believers at the expense of their visible oneness. Indeed, it has sometimes been made an excuse for divisions in the church; men have said, what does it matter that external divisions exist since we are all one in spirit and in aim? The oneness for which Christ prayed was something that should command the attention and move the mind of the world; it was to be sought for in order that the world might believe.

It was to make this point clear that the word corporate was inserted in the resolution adopted by the General Conference that met in Tokyo. By some the word is regarded as open to objection; both because Christ himself used no such word, and because it seems to them to be too specific, as indicating an external organization under one ecclesiastical administration. Some such word, however, seems to be necessary in order to bring out the full scope of the Saviour's prayer, which was for a oneness that should impress the minds of men and lead them to faith in himself. In reference to this point Dr. Imbrie, the framer of the resolution, says:—

“When the resolution was before the Conference, it was suggested that the word corporate might be omitted; but it seemed to me clear that some such word was needed. The subject under consideration was *church* unity; and to say simply oneness would have, I thought, the appearance of an evasion of the question. What was the best expression to employ was more difficult to decide. Organic union, which in this connection conveys definitely to many the idea of union in a single ecclesiastical organization, was too specific. The first substitute that occurred to me was corporate oneness; and on thinking it over I could hit upon no better one. It was sufficiently specific; since the word corporate carries with it the idea of a body; and the oneness which it indicates is therefore the oneness of a body as a body, in contrast to a oneness of individuals in the body as individuals. On the other hand, it was not too specific; inasmuch as it is broad enough to admit of at least three interpretations:—1. Such a oneness as that exhibited in the Roman Catholic Church, viz, the oneness of a single ecclesiastical organization. 2. Such a oneness as exists between the Church of England and the Episcopal Church in the United States; or between the Church form-

ing the Presbyterian and Reformed Alliance. 3. Such a oneness as contemplates the Church Universal as comprising different members (i. e. different churches); but in which each member regards every other member as also a member of the Body and honours it accordingly. The expression corporate oneness, therefore, seemed to me to be suited to the purpose of the resolution. It is quite true that no such word as corporate occurs in the prayer of our Lord. Yet I can not but think that his prayer at least *includes* the desire that all the Churches of Christ throughout the world should be, as Churches, in such visible communion as shall be manifest to the world. In this view I am confirmed by the words, ‘That the world may believe.’ To day such a communion, to say the most that can be said, is only partial. Even among the Churches of Protestant Christendom, not all—to mention nothing more—sit down together at the Table of the Lord. This surely is not in accordance with the words, ‘That they may be one, Father, even as we are one.’ Therefore, I think we may rightly speak of praying and labouring for ‘the full realization of such a corporate oneness as the Master himself prayed for.’ At the same time I add that to me it seems highly precarious to insist that the corporate oneness included in Christ's prayer can be realized only in connection with some one particular form of ecclesiastical organization.”

There are some who would express themselves still more definitely on this point; they would add that they do not regard a oneness of ecclesiastical organization as practicable or even desirable. It must be admitted that there is something to be said in favor of this position. In this, as in other things, we see through a glass darkly; we know in part only. Differences of constitutional bias, of education, of modes of thought and conceptions of truth and duty must continue to con-

tol action. The question may properly be asked, Can the Church be expected to reach an ideal state of oneness under the conditions of our humanity as it now exists in the world? By some, too, it is thought that the divisions existing in the Church bring with them certain positive advantages; that, as in an army, the divisions in the Church are necessary to the highest efficiency of service. This may all be conceded in part; but it must also be remembered that while an army is made up of divisions, the army itself is one and acts as one. Its divisions move in harmony; they aid one another; they cooperate; when circumstances demand it, they unite for the accomplishment of important results. Moreover it should never be forgotten that what Dr. Hedge of Princeton says still remains true: "The diversity of sects which exists in the Christian world is to be regarded as incidental to imperfect knowledge and imperfect sanctification." Therefore, it is not a thing to be satisfied with.

It is gratifying to know that this is coming to be recognized more and more clearly. Theological warfare is no longer waged between the Churches as it once was. They have grown more tolerant of each other; and from toleration are passing on to a mutual recognition that is bound to result in a clearer and clearer manifestation of their essential oneness. A striking proof of this may be seen in the unions that have taken place of late years among Churches of the same general type of doctrine and government.

To sum up what has now been said as to the nature of that oneness for which Christ prayed:—I think we may say that while it was fundamentally spiritual—a vital oneness like that which exists between the Father and the Son, it was also a oneness that should be so all-pervading, so formative, so dominant a characteristic of the Church of Christ as to command the attention of men and lead them to

believe in Him. We are now prepared to ask, What can we ourselves do to hasten the realization of such a oneness?

1. What we can do as *individuals*? Doubtless there are many things that we can do, but they may all be summed up under two heads.

1. Christ has called us friends. Can we not enter more fully into that friendship? I think we can, and Christ Himself points us to the way in which we may do so when He says: "Ye are my friends if ye do the things which I command you." Obedience is at once the condition and the result of this friendship, and he who is privileged to enter into this intimate relationship will have the mind of Christ; and it was the mind of Christ that all His followers should be one. This is of fundamental importance. Let Christ be so exalted in our thoughts, our affections and our actions, that all our differences shall sink into comparative insignificance and flee away as the ghosts of night hide away in the presence of the rising Sun; and the oneness for which the Master prayed will have become an accomplished fact before we are aware of it. It might seem, therefore, that we have the whole thing here in a nutshell and that we need go no further; but, as already said, the question before us is a very practical one and our answer to it should take on a more definite and tangible form. We want some thing objective as well as subjective; and our obedience to Christ and our friendship with Him should manifest themselves in outward conduct and life.

2. We may, therefore, pass on to a second thing which we can do as individuals; viz. the formation and cultivation of Christian friendships, especially with those outside of our own communion. A church may differ widely in its organization, its forms of worship, its customs, its ideals, from the church in which I was born and in which alone I feel quite at home,

but I learn to look upon it with other eyes when I remember that it is the Church in which my friend worships Christ. This may seem to some a very small matter, but when it comes to the solving of practical difficulties, there is no more powerful solvent than friendship. This Christian friendship has from the first played an important part in the union which now exists among the various Presbyterian and Reformed Churches in Japan. It did important service in the initiative stage of that union and has perhaps done more than any other one thing to hold the union together. At times when tact and diplomacy seemed likely to fail, the bond of friendship has secured the desired unity of aim and action.

II. This leads to another question, namely, what can we do as *missions*?

I. We can exercise all that kindness and courtesy commonly included in the word *comity*. The mission that has this spirit will come to look not only upon its own things, but also on the things of others. It will love its neighbour as itself; and when once this has become a matter of constant practice and fixed habit, it may go further and really love its neighbor better than itself. In other words, it will come to love the interests of Christ's kingdom as a whole, more than the mere local or passing interests of any one particular part of that kingdom. Such a mission will be careful not to encroach upon territory already occupied and amply provided for by another mission; it will not open up work in towns and villages of small population where work is already being faithfully and successfully carried on; it will also look carefully into the matter of locating preaching places, churches and schools in large cities, so that its work may not interfere with nor unnecessarily overlap the work of others.

2. Coöperation is another form of united effort which should be undertaken wherever it is feasible and can be carried on to advantage. Nor should

the fact that there are great apparent difficulties in the way deter from the undertaking; many of the difficulties will prove on nearer approach to be more apparent than real, and those that are real can often be met and overcome. As one has said, who speaks from experience: "What is needed for successful coöperation is an earnest purpose to accomplish the result aimed at; a perfectly clear and frank understanding at the outset; a little patience and forbearance in its earlier stages and later, when new personalities enter; common sense, and the sweetness and light of friendship." There are various forms of mission coöperation which may be commended.

(1) The coöperation of missions representing Churches which belong to the same family in the founding and building up of a single Church of the same order. Had there been no such coöperation in the past, there would have been to-day in Japan no less than six Presbyterian and Reformed Churches instead of what is now the Nihon Kirisuto Kyökwai. Coöperation has secured a like result in the case of the missions of the Church of England and the Episcopal Churches of the U. S. and Canada. That such coöperation has had its problems goes without saying; but thus far they have proved much easier of solution than many anticipated; the experience gained should make the pathway smoother in the future; and the results should encourage other attempts in the same direction.

(2) Coöperation in educational—especially higher educational—work. This is already being carried on in the case of the Presbyterian and Reformed Missions. A wider coöperation would doubtless present difficulties calling for care and thought, but these ought not to be insurmountable, and the matter is worthy of the most painstaking consideration; and this for at least two reasons apart from the one now under consideration. Education, like any other form of mission work that calls for the

made
for the sake

employment of missionaries, is expensive, and there is at present a tendency in some quarters to cut it down in favour of what is commonly known as evangelistic work; the truth being that neither should be ~~allowed~~ to suffer at the expense of the other. A second reason for such coöperation is the importance of building up a number of strong institutions. It may not always be possible for a number of missions to share equally the expenses of a school. In such cases it may be possible for one mission, or more, to supply a teacher, or teachers, in the school.

(3) Coöperation in the creation and circulation of Christian literature in Japan. A good beginning in this direction has been made already. I refer to the plan now in operation for the production of Sunday-school literature, in which the Methodist, Presbyterian and Reformed, Congregational and Baptist Missions unite. This plan should receive the attention and coöperation of other missions. More than this, a standing committee representing all Christian missions should be created, whose business it should be to see to the production of Christian literature in the Japanese language on a wide scale and in large quantities. One or two large Christian Publishing Houses should be established on a coöperative basis.

All such comity and coöperation on the part of missions representing different members of the Church of Christ are proofs that cannot be gainsaid or overlooked of the oneness of the Church. They will be seen by the world and recognized as fruits of that oneness and so help men to believe.

III. What can we do as Churches?

1. We can proclaim to the world that we recognize one another as members of the Church Universal. I put this first, because I deem it of the utmost importance; for until we can attain to the spirit and practice of this cordial recognition of one another as

members of Christ's body—the Church—and honour one another accordingly, it is idle and worse than idle to talk about manifesting our oneness to the world. In a recent letter to Dr. Imbrie, Bishop Fyson says: "You will, I am sure, be glad to hear that we have agreed here, on Mr. Andrews' suggestion, to one practical step, viz., a periodical exchange of pulpits between the Churches in this town (Hakodate), Presbyterian, Methodist and Episcopal." This is a step in the right direction, and one of the best that could be taken as a starting point. On hearing of this a prominent Japanese minister said: "That is something practical; and if progress is to be made it will be by approaching the matter from that side." It is evident that such action in order to be of real value must be such as will be recognized as ecclesiastical. For Episcopal, Methodist and Presbyterian ministers simply to take turns in preaching in a public hall, for example, would have little power to convince the world. To do that and *not* to exchange pulpits is one way of emphasizing a lack of coöperate oneness. In a subsequent letter Bishop Fyson says: "Full realization, in the resolution adopted by the Conference, is intended, I suppose, to include outward manifestation or, as you say, visible communion. I had hoped that this might be exemplified at the Conference by a united administration of the Lord's Supper." Here again the Bishop has touched upon a matter of vital importance. So long as believers cannot for any reason, however sincere and honest, recognize each other around the table of their common Saviour, the manifestation of this oneness to the world is hopeless. We say that all those who are one with Christ by faith are one body, and that the love of Christ constraineth us; but if we can not join in celebrating that love in the way in which He expressly commanded us to celebrate it, how can the prayer of the

Master be realized? Another thing that we can do as Churches is to appoint representatives to carry our salutations to the Associations, Conferences and Synods of other churches. Still another thing that should be mentioned is the giving of letters of dismission and recommendation to members of one Church about to remove to a place within the bounds of the Congregation of another Church.

To some Churches none of these things—the exchange of pulpits, a united administration of the Lord's Supper, the appointment of representatives to convey salutations, and the giving of letters of commendation—are new; but this is not true of all. These are all forms of mutual recognition, and are so simple and obvious as scarcely to require mention. Moreover, they are of the utmost importance if we are to show to the world that we are really all one in Christ; and yet we are bound to face the truth and to acknowledge to ourselves that they are by no means universally practiced. Not yet are we all agreed to an exchange of pulpits; not yet do we all sit down together at the Master's table; not yet do all our ecclesiastical bodies consent to a free and cordial exchange of greetings and salutations; not yet do all our churches give letters of commendation to other Churches, nor are we all yet prepared to recognize the clergymen of other churches as having been truly ordained and as on a par with our own. If with the coming in of the new century all these things could become established customs in all our churches, who can doubt that they would impress the Japanese people most deeply? A Japanese minister of fine Christian spirit and well disposed toward missionaries said not long ago: "The thing that impresses the Japanese is not the truth of the oneness of the Church as taught in the New Testament, but the divisions in the Church which appeal to them as facts." This ought not to be so; if these divisions must exist, cannot

the Churches so fully recognize each other as to convince every one of their real and fundamental oneness? If such a change could be effected it would not only impress intelligent and thoughtful Japanese, but it would also be an evidence of unity for which the world has waited long; nay more, for which we may well believe the Master Himself has been waiting all these centuries.

2. As churches we can manifest our oneness by coöperation in evangelistic work. The movement now going on throughout Japan under the auspices of the Fukuin Dōmei Kwai may be taken as an example; though the present undertaking is on too large a scale to admit of frequent repetition. What I have to suggest is that the churches in a great city like Osaka might all unite once every year in an evangelistic campaign, so to speak, to be carried on within the city and its immediate vicinity. Such a movement might include public meetings for preaching the gospel to the masses, house to house visitation, scripture and tract distribution and all other forms of evangelistic effort. If similar movements could be carried on in all the large cities annually, there can be no question as to what the result would be. Men would take knowledge of us that we had been with Jesus and that in Him we are one at heart and in purpose and endeavour.

3. The Churches might form a federation. There might be a body bearing some such title as the Council of the Churches of Christ in Japan, and composed of representatives appointed by the Churches. Such a body should, of course, have no legislative authority over the Churches. In order to save expense, the number of representatives appointed by each Church should not be large. Such a Council should meet once a year, varying from time to time the place of meeting; and would naturally undertake such united evangelistic movements as the one just described as well as any other special forms of work that might commend

themselves to the Churches. It should always be a recognized fact that the members of the Council are the official representatives of the Churches, and that the Churches are thus joined together in one federate body, because they are all really one in the essentials of their faith and life. This federation might eventually take the place of the Evangelical Alliance of Japan, and at the same time be far more efficient for good than the latter has ever been. If such a federation of all the Churches could be cordially entered into and successfully maintained, it would go far towards the full realization of the oneness for which Christ prayed. It might also be the fore-runner of a still closer Union; and, if Providence should point the way onward, at last lead to organic union for which so many hope and pray, and which should be held up by us all as an ideal toward which we aim and for which we use our best endeavours.

The suggestions made in this paper are by no means exhaustive of the subject; they are mere pointers in the direction toward which we all wish to move. Others will present themselves to the minds of those here to-day. I cannot conclude the paper, however, without a word as to the importance of the subject. Here again I quote from the deliverance of the Edinburgh Conference. It says:—"We recognize in the infidelity, the neglect of God, the self-sufficiency, the pride, the love of money, the impurity, the intemperance, the worldliness, and other evils by which we are confronted, an additional call to manifest the unity of believers as a common basis of action against the common foe." Bishop Fyson also in a recent letter to the writer says: "The

question of unity seems to me almost if not quite the most important of all for the Church at the present day; and I would go great lengths to attain it. The only hope of ultimate agreement amongst the different Christian bodies is, as it seems to me, to get back to the *most primitive* time, not to the third century, or the second, but to the *New Testament*. That is the only common basis on which all are likely to agree. I hold that an Episcopalian, whilst he may consider Episcopacy necessary for the *well-being* of Church, is not bound to consider it necessary for the *being* of it." In proof of this position, the Bishop cites one of the Canons of the Church of England, made as long ago as 1603.

The subject of Christian Unity is in the air all the world over; and more than that it is longed for and prayed for as never before, and many are ready to say, with Bishop Fyson: "I would go great lengths to attain it." If I mistake not, there is a wide and ever widening conviction that the divisions in the Church are not in themselves a good, that they belong to the past rather than to the future, and that the time is coming when we "shall see eye to eye, how the Lord returneth to Zion." God has in store for His Church on earth something better than the world has yet seen. He is pointing us onward and upward to a fuller realization of that oneness for which His only begotten Son our Lord prayed at the close of His earthly pilgrimage. If this be so, God forbid that either the Churches or the missions in Japan should refuse to follow, or lag behind; rather let us be ready and eager to follow whithersoever, and to whatever lengths He may lead us.

609

**RESOLUTION OF GENERAL CONFERENCE
OF MISSIONARIES ON CORPORATE
ONENESS.**

At the General Conference of Missionaries in Japan which was held during last October the following resolution was adopted:—

The cordial adoption of such a resolution by such a body is not without its influence; but unless it be followed by further definite concerted action, the result is not likely to be great or lasting. Accordingly at the December meeting of the Missionary Association of Central Japan, a letter explanatory of the resolution and calling upon all to pray stately for the accomplishment of its purpose, was presented for consideration. This letter was referred to a representative committee; and at a full meeting of the Association held on February 12th, was with some slight verbal changes unanimously adopted for general circulation in both English and Japanese. It is as follows:—

CHRISTIAN UNITY.

To all in Japan who love our Lord Jesus Christ in sincerity, greeting. The following resolution was passed by the General Conference of Missionaries lately assembled in Tokyo. (Then follows the resolution already quoted.)

After passing the above resolution and thereby pledging themselves to pray and to labour for the full realization of such a corporate oneness as that for which the Lord Jesus himself prayed on the night of his betrayal, the members of the Conference manifested rare and deep emotion by rising and singing the doxology. We deem it of importance that the sense of this resolution should be made known to all Christians in Japan, and that their earnest prayer and assistance be requested for the realization of the end in view. There are two points in the resolution which ought especially to be noticed.

I.—“This Conference proclaims its belief that all those who are one with Christ by faith are one body.”

This is the foundation of our efforts for the peace and unity of the Church. The faithful are in Christ one body, hold one faith, partake of one Spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of that corporate oneness for which the Lord himself prayed.

II.—The call upon all Christians to “pray and to labour for the oneness for which Christ himself prayed.”

The state of the Churches to-day shows that we have not attained to that oneness for which the Lord Jesus prayed on the night of his betrayal. All therefore who are called by his name and have the welfare of his Church at heart are exhorted to make his prayer their prayer, his desire their desire, and to labour for the full realization thereof.

Should all Christians with one mind and heart unite in prayer touching this one thing, we doubt not that our Heavenly Father will hearken to our desire, and will enlighten and enable us unto the attainment of this end. We therefore respectfully make the following suggestions:—

1. That all ministers and evangelists in their public worship, on the Lord's Day, or at other stated times, make the realization of our Lord's desire for the oneness of all who believe in his name an object of special prayer.
2. That all Christians also pray for the same in their family and private devotions.
3. That those desiring a form of prayer use the one appended.

PRAYER.*

Almighty God, our Heavenly Father, who hast purchased an universal Church by the precious blood of thy Son, we thank thee that thou hast called us into the same, and made us members of Christ, children of God, and inheritors of the kingdom of heaven. Look now, we beseech thee, upon thy Church and take from it division and strife and whatsoever hinders godly union and concord. Fill us with thy love, and guide us by thy Holy Spirit

* The Bishops of the *Nippon Seikokai*, at a meeting held in Kobe on February 13-14, recommended to the *Nippon Seikokai* that the following Prayer for the Unity of God's People be used in public worship at least every Sunday:—O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

that we may attain to that oneness for which thy Son, our Lord Jesus Christ, prayed on the night of his betrayal, who with Thee and the Holy Spirit liveth and reigneth, our God, world without end. Amen.

That they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou didst send me. St. John 17: 21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. St. Matt. 7: 7.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. St. Matt. 17: 20.

On behalf of the Missionary Association of Central Japan:

Geo. E. Albrecht.	H. B. Price.
T. T. Alexander.	H. McC. E. Price.
J. D. Davis.	R. A. Thomson.
A. D. Hail.	W. E. Towson.
D. W. Learned.	S. H. Wainwright.
J. Lindsay Patton.	T. C. Winn.

It will be observed that the end contemplated in the letter, as in the resolution of the Conference, is a *corporate* oneness. No doubt different minds will differ regarding the precise form of corporate oneness best fitted to fulfil the desire of the Master. To some it will be one that finds expression in a single ecclesiastical organization, embracing all nations; to others it will be such a communion as exists between the Church of England and other Churches of like order in other lands, or between the Churches that form the Presbyterian and Reformed Alliance; others still, having in mind the Church Universal as a body composed of different members, will think rather of a oneness in which each member shall regard every other member as also a member of the Body and honour it accordingly. But to all alike who sympathize with the purpose of the letter the end desired is not simply a strengthening of the bonds

It is in this conviction that the letter is sent forth to all those in Japan who profess and call themselves Christians.

In the absence of such a body in Tokyo and the vicinity as the Missionary Association of Central Japan, we have taken the liberty as individuals to call attention to the letter and to bespeak for it serious thought.

WM. AWDRY.	WM. IMBRIE.
JAS. H. BALLAGH.	JOHN MCKIM.
JOHN L. DEARING.	JOHN SCOTT.
DANIEL CROSBY GREENE.	JULIUS SOPER.

Tokyo, May 14th, 1901.

8

**RESOLUTION OF GENERAL CONFERENCE
OF MISSIONARIES ON CORPORATE
ONENESS.**

At the General Conference of Missionaries in Japan which was held during last October the following resolution was adopted:—

"This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth, to pray and to labour for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed."

The cordial adoption of such a resolution by such a body is not without its influence; but unless it be followed by further definite concerted action, the result is not likely to be great or lasting. Accordingly at the December meeting of the Missionary Association of Central Japan, a letter explanatory of the resolution and calling upon all to pray stately for the accomplishment of its purpose, was presented for consideration. This letter was referred to a representative committee; and at a full meeting of the Association held on February 12th, was with some slight verbal changes unanimously adopted for general circulation in both English and Japanese. It is as follows:—

CHRISTIAN UNITY.

To all in Japan who love our Lord Jesus Christ in sincerity, greeting. The following resolution was passed by the General Conference of Missionaries lately assembled in Tokyo. (Then follows the resolution already quoted.)

After passing the above resolution and thereby pledging themselves to pray and to labour for the full realization of such a corporate oneness as that for which the Lord Jesus himself prayed on the night of his betrayal, the members of the Conference manifested rare and deep emotion by rising and singing the doxology. We deem it of importance that the sense of this resolution should be made known to all Christians in Japan, and that their earnest prayer and assistance be requested for the realization of the end in view. There are two points in the resolution which ought especially to be noticed.

I.—"This Conference proclaims its belief that all those who are one with Christ by faith are one body."

This is the foundation of our efforts for the peace and unity of the Church. The faithful are in Christ one body, hold one faith, partake of one Spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of that corporate oneness for which the Lord himself prayed.

II.—The call upon all Christians to "pray and to labour for the oneness for which Christ himself prayed."

The state of the Churches to-day shows that we have not attained to that oneness for which the Lord Jesus prayed on the night of his betrayal. All therefore who are called by his name and have the welfare of his Church at heart are exhorted to make his prayer their prayer, his desire their desire, and to labour for the full realization thereof.

Should all Christians with one mind and heart unite in prayer touching this one thing, we doubt not that our Heavenly Father will hearken to our desire, and will enlighten and enable us unto the attainment of this end. We therefore respectfully make the following suggestions:—

1. That all ministers and evangelists in their public worship on the Lord's Day, or at other stated times, make the realization of our Lord's desire for the oneness of all who believe in his name an object of special prayer.

2. That all Christians also pray for the same in their family and private devotions.

3. That those desiring a form of prayer use the one appended.

PRAYER.*

Almighty God, our Heavenly Father, who hast purchased an universal Church by the precious blood of thy Son, we thank thee that thou hast called us into the same, and made us members of Christ, children of God, and inheritors of the kingdom of heaven. Look now, we beseech thee, upon thy Church and take from it division and strife and whatsoever hinders godly union and concord. Fill us with thy love, and guide us by thy Holy Spirit

* The Bishops of the *Nippon Seikokai*, at a meeting held in Kobe on February 13-14, recommended to the *Nippon Seikokai* that the following Prayer for the Unity of God's People be used in public worship at least every Sunday.—O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

that we may attain to that oneness for which thy Son, our Lord Jesus Christ, prayed on the night of his betrayal, who with Thee and the Holy Spirit liveth and reigneth, our God, world without end. Amen.

That they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou didst send me. St. John 17: 21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. St. Matt. 7: 7.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. St. Matt. 17: 20.

On behalf of the Missionary Association of Central Japan:

Geo. E. Albrecht.	H. B. Price.
T. T. Alexander.	H. McC. E. Price.
J. D. Davis.	R. A. Thomson.
A. D. Hail.	W. E. Towson.
D. W. Learned.	S. H. Wainwright.
J. Lindsay Patton.	T. C. Winn.

It will be observed that the end contemplated in the letter, as in the resolution of the Conference, is a corporate oneness. No doubt different minds will differ regarding the precise form of corporate oneness best fitted to fulfil the desire of the Master. To some it will be one that finds expression in a single ecclesiastical organization embracing all nations; to others it will be such a communion as exists between the Church of England and other Churches of like order in other lands, or between the Churches that form the Presbyterian and Reformed Alliance; others still, having in mind the Church Universal as a body composed of different members, will think rather of a oneness in which each member shall regard every other member as also a member of the Body and honour it accordingly. But to all alike who sympathize with the purpose of the letter the end desired is not simply a strengthening of the bonds that bind together individual believers; but a corporate oneness, a oneness of the Churches as Churches that shall be manifest to all the world.

That such a unity is according to the mind of Christ needs no other proof than his own prayer in the upper room; and his own reason therein given is one that appeals with a constraining, persuasiveness to all who are in sympathy with him in his longing that the world may believe. This has always been true; but to-day the old truth is proclaiming itself with peculiar insistence. The divisions of Christendom are seen with a new clearness to be a stone of stumbling; and many Christian lips are repeating the prayer of the Master as it has not been repeated for centuries. If there are any whom this concerns, it concerns those who have come to this land for the evangelization of the nation—that it may know that thou didst send me. For it may be that the pathway to the consummation of that purpose is to be found in obedience to the words, that they may all be one that the world may believe.

The difficulties in the way of corporate oneness, in whichever form it is contemplated, are manifold. There are old wounds still rankling. There are prejudices that have transformed themselves into principles. The all but resistless forces of heredity and environment are arrayed in opposition. Pride and fear and doubt and distrust are all clamant. There are differences of education, of sentiment, of conviction, that insist upon recognition and consideration. The yoke must needs be worn of a meek and lowly spirit. But with God all things are possible. This is the thought of the letter; it is a call to united prayer. Hand-in-hand with prayer will go effort; and by taking thought, by earnest endeavour, by patience, by charity, by courage, by a closer fellowship with Christ, stepping stones will be found; but the great hope is in prayer by many for this very thing. In thy light shall we see light. It is in this conviction that the letter is sent forth to all those in Japan who profess and call themselves Christians.

In the absence of such a body in Tokyo and the vicinity as the Missionary Association of Central Japan, we have taken the liberty as individuals to call attention to the letter and to bespeak for it serious thought.

WM. AWRDY.	WM. IMBRIE.
JAS. H. BALLAGH.	JOHN MCKIM.
JOHN L. DEARING.	JOHN SCOTT.
DANIEL CROSBY GREENE.	JULIUS SOPER.

Tokyo, May 14th, 1901.

MISSION NEWS.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE
TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(行發日曜土四第回一月每 可認物便郵種三第日六十二月十年三十三治明)

Vol. IV.

YOKOHAMA, JAPAN, SATURDAY, JULY 27th, 1904.

No. 10.

CONTENTS.

NOTES.	
CHURCH UNION.....	Editorial.
MISSION MEETING.	
	H. B. Newell in <i>Japan Mail</i> .
KOBE COLLEGE NOTES.....	Mrs. Stanford.
CHILDREN'S SUNDAY IN OKAYAMA.	
	Mrs. Pettee.
MESSRS. OSADA AND ABURATANI	
IN TOTTORI.....	S. C. Bartlett.
CORRESPONDENCE:—	
THE QUESTION OF UNITY.	
	L. B. Cholmondeley.
THE GENERAL CONFERENCE OF MISSIONA-	
RIES ON CORPORATE ONENESS.	
A MONUMENT TO COMMODORE PERRY.	
FRUITS OF THE FORWARD MOVEMENT.	

Mission News.

This paper is published on the fourth Saturday of each month.

Subscription rates are as follows,—

In the United States:

Single copy one year.....\$.50
Ten copies to one address, one year... 2.50

In Japan:

Single copy one year..... ¥.50
Ten copies for one year..... 4.00
Single copies, one number..... .05
Ten copies of one number to one ad-
dress including postage..... .40

Send orders or communications to the
Editor and Publisher, D. C. GREENE, 22
Nakanochō, Ichigaya, Tokyo, Japan.

NOTES.

All domestic money orders forward-
ed to the Publisher should be made
payable at the branch Post Office in
KATAMACHI, YOTSUYA, TOKYO.

* * * *

In accordance with the announcement at the beginning of the year, there will be no issue of *MISSION NEWS* during August and September. The October number would naturally appear on the fourth Saturday, but in order to meet the requirements of the Post Office touching privileged periodicals, which do not admit of so long a suspension, the first number of the new volume will appear October twelfth.

* * * *

The assassination of the Hon. Tōru Hoshi, some years ago speaker of the Lower House of the National Diet, and subsequently Japanese Minister at Washington, occurred just as the last number of *MISSION NEWS* went to press. He occupied a seat for a time in the late Ito Cabinet, but owing to the severity of the attacks upon him, he resigned and became leader of the Government forces in the Lower House. He was a man of marked ability, but whether justly or unjustly he had drawn upon himself the bitterest hostility of the Opposition, and charges of gross political corruption were persistently pressed against him, which were quite generally believed. He was, however, a man of cultivated tastes, and is reputed to have had at least a reading knowledge of four European languages. He had also apparently won the respect and confidence of some of the most upright men in Japan. It is difficult to reconcile his general culture and his association with such men with the supposition that he was guilty of the offences charged against him; but at

the same time it can hardly be denied that a sufficiently large number of well-informed Japanese heard of his death with a sense of relief, to moderate unhappily the condemnation bestowed upon the dastardly deed. Still, the press, taken as a whole, has borne itself well in this connection and has indicated the growth of a healthy sentiment regarding political assassinations, though there have been one or two unfortunate exceptions. Certain palliatory utterances on the part of at least one journal of wide influence have caused the greatest pain to Japan's best friends; but these must not lead us to overlook the real strength of the dominating sentiment which is based on modern ethical principles.

* * * *

We have noted from time to time the growth of the Doshisha. The number of students at the close of the school year was as follows:—

Girls Department	...	...	82.
Theological Department	...	...	17.
Other Departments	...	...	243.

342

It is expected that at the beginning of the autumn term this number will be very considerably increased. While it is too early to speak definitely, it is hoped that several new instructors who have studied abroad will shortly be added to the Faculty.

* * * *

At the recent Annual Meeting of the Mission the following minute was adopted:

"We miss from our number at our annual meeting this year, the face, the form, the fellowship and the counsel of one of the founders of the mission, who, after twenty eight years of faithful and successful service with us here in Japan, has been welcomed to a higher service in the more immediate presence of the King.

"We feel that in the death of our brother, Rev. M. L. Gordon, D.D., our mis-

sion and Japan have lost a most valuable friend and worker. Through his knowledge of the Japanese language and character, his warm love, broad sympathy, earnestness, and faithfulness, he was used of God to do a work and exert an influence here which have been very wide and very rich in their results.

"We are profoundly thankful to God for the years of service which Dr. Gordon was permitted to give to Japan, and that we were privileged to be associated with him in this work. We are thankful that the memory and influence of that association and service remain with us and with the Church in Japan as inspiring and energising factors in the work. We are thankful for the sure hope of an immortal reunion and fellowship with our brother not many days hence. We are thankful that Mrs. Gordon is with us in the work again, and we pray that the Divine Comforter may comfort her and fill and satisfy her heart, and that both she and her children may be richly blessed and used in fruitful service."

* * * *

Mr. John R. Mott will be in Japan from Sept, 23rd to Oct, 20th. His visit here four years ago, it will be remembered, was marked by awakenings among students and the organisation of the Student Christian Association Union. Since then he has been instrumental in promoting spiritual awakening in not a few of the famous and conservative universities of Europe and America. Coming as he does in this Taikyo Dendo year, with ripe powers and experience, his work may lead to remarkable results. His chief aim will be the evangelisation of students. To this end a select, representative conference of students, teachers, pastors and educational missionaries will be held to consider problems (1) of the personal spiritual life, (2) of organised Christian work among students, and (3) of the part of students in the evangelisation of the nation. Three or four evangelistic

campaigns will also be held in student centres for three or four days at each place. Like all generals in religious work, Mr. Mott attributes his success to thorough preparation and not less to the prayers of men of faith. G. M. F.

* * * *

Readers of the "Mission News" may like to know something of the recent special movement in Maebashi Church. The movement originated with pastor Hori. Who had been fired by his recent experiences in Sendai, whither he had gone to assist in the "Taikyō Dendō" work there. Deeply impressed with the earnest addresses of Dr. Harris of San Francisco, he determined to get him to Maebashi, if possible, and accordingly, after conversation with the Doctor, and some correspondence with other parties, it was decided to conduct special services in Maebashi Church on five successive evenings from June seventh, Dr. Harris to speak at the first meeting. Furthermore, it was arranged to have the Dr. speak to students in the assembly room of the Normal School. On the seventh the Dr. came, saw, and conquered. Over 1,000 students and citizens came out to hear him at the school, some 60 persons, including the Governor, secretary, and prominent lawyers and educational men, took dinner with him at the best restaurant in the city, and in the evening, the Church was packed with a very attentive audience.

Then followed four nights of preaching services, two speakers each night, Mr. Honda of the Aoyama School giving the final address in the evening of the 11th. To-day, the 12th, the most proper thing for everybody to do is to rest, for we are all weary, but with the weariness is much joy. It is too early to estimate fully the results of these meetings, but at least one candidate for baptism has appeared, and over 50 have handed in their names, as having decided to begin the study of Christianity. The problem now is to hold

on to and finally gather into the fold these 50 people. H. P.

* * * *

Mrs. J. D. Davis and Admont Clark sailed for San Francisco by the *America maru* on the sixteenth instant. We regret to say that Mrs. Davis' return is due to the very serious illness of her mother, Mrs. Hooper of Washington. Admont Clark goes to Oberlin for study.

* * * *

Our Japan Mission had its full share in the commencement festivities. At Smith College, Sarah L. DeForest, Charlotte B. DeForest (the Ivy Orator of her class), Catherine Berry, and Ruth Gaines all received the degree of A. B. Roger S. Greene received the same degree at Harvard University. Elisabeth Pettee graduated from the Newton High School and enters Mt. Holyoke College in the autumn. Elisabeth G. Greene, who has been at Mt. Holyoke for two years, will enter the Library School of the University of the State of Illinois next September. Although not children of the Mission, in view of their close relation to the Mission, it is not amiss to mention here that Clara D. Loomis received the degree of A. M. from Columbia University, while Evarts G. Loomis graduated from the Polytechnic Institute of Worcester, Massachusetts.

* * * *

Jerome D. Greene, who graduated from Harvard in 1896, has been appointed Assistant to the President of Harvard University.

* * * *

Mr. J. T. Yokoi, formerly President of the Doshisha, who was the political Vice-Minister of the Department of Communications in the late Ito Cabinet, is now taking an active part in the Seiyū Kwai, the reorganised Liberal party, under the leadership of Marquis Ito.

Church Union.

The communication from the Rev. Mr. Cholmondeley in another column, though in form a personal letter was accompanied by a note authorising its publication. Accordingly we willingly give it a place in this number.

Our correspondent wrote, we must think, under somewhat of a misapprehension of the editorial on church union in the last *MISSION NEWS*. The special thought in mind at that time was to remind those who criticise the Episcopalians, or rather a certain part of the Episcopalians, for their failure to co-operate in the Forward Movement now being pushed so energetically throughout Japan, that the form in which the doctrine of Apostolic Succession is held by that party, however we may deplore the fact, seems to forbid such co-operation. We certainly have no right to question the sincerity of these Episcopalians. Accordingly the only course open to us is to trust to friendly argument, under the blessing of Divine Providence, to bring us together. Until the two parties can learn to put themselves in one another's places and argue the question through on the basis of a true and sanctified historic insight they cannot come together. An Episcopalian who, like a missionary bishop, not of Japan let it be noted, indulges in bitter attacks upon other Christian bodies, and one not an Episcopalian who in a similar spirit attacks the Episcopal church are, both enemies to Christian union, no matter how persistently they may pose as champions of it. It is one of the first duties of the real friends of the cause to frown upon such men wherever found. Is it too much to assume that the public sentiment on both sides of this controversy has already risen in condemnation of their spirit and methods? The tone of Mr. Cholmondeley's letter certainly encourages this view. He has written frankly of his own position. We will endeavor to state ours with equal frank-

ness and we trust also in an equally friendly spirit.

On the part of many Congregationalists, and Presbyterians as well, there has been a marked change of opinion regarding the claims of their respective polities during the last fifty years. The investigations of ecclesiastical scholars, including such Episcopalians as Bishop Lightfoot, Dean Alford, and Canon Hatch, have convinced them that no one form of church government can raise exclusive claims. We believe there were to be found in the Apostolic Church, or Churches, signs of a quasi Congregationalism; but there were also, and that simultaneously, signs of Presbyterianism and of an inchoate Episcopalianism. The truth seems to be that the early churches were organised under the influence of the customs prevailing in their respective localities, and that there was no effort made to secure uniformity. The need of uniformity was not felt, and so far as we can see the lack of it was no bar to harmony of spirit. There were unhappily controversies, but they were concerned with other matters.

That the episcopacy grew up naturally under Divine Providence; that it served a purpose in sub-apostolic and later times which very likely no other form could have served so well; that it has been and still is the channel of divine grace to multitudes of devout souls, may all be cordially admitted, without shaking in the slightest degree our conviction that in its present forms, certainly, it is not likely to be the rallying point for the one body which as Christ's representative is to draw all men to itself.

When excessive centralisation and tyranny forced the great revolt of the sixteenth century, it would have been idle for the leaders of the Lutheran and Presbyterian movement of Continental Europe to have set up an episcopal system. Such an attempt would not have fitted that exigency and would inevitably, we think, have failed.

It was here that the Church of England showed its lack of true Christian statesmanship. It demanded uniformity at a time when uniformity was in the nature of things impossible. This demand and the means used to force compliance produced an antagonism, which, together with its inevitable reaction in the Church of England and its allied churches, constitutes the most serious obstacle to church union now existing outside the Roman Church. Happily this antagonism is declining. Mr. Cholmondeley's own letter, representing as it does a somewhat extreme view of the Episcopal position, testifies most clearly to the growth of a new spirit which is in our judgment of much promise.

We are not bound to defend the conduct of the English Puritans. It is a matter of history. While it embodied much which we may regret, yet taking into account the age in which they lived and the hardship and suffering imposed upon them, we Congregationalists feel that we have abundant cause for pride in our ecclesiastical ancestry.

In our judgment the really substantial ground for hope as regards church union lies in the changed conception of the church,—a change of emphasis certainly. Men have not forgotten that the Church may be said to be the depository of the faith, but they realise as never before that she is at the same time an aggressive force. In other words, the church is not so much a garrisoned fortress as an advancing army. The question is bound to be asked with ever increasing earnestness, "What organisation is on the whole best suited to the work her Master has given the Church to do." That question must be answered, not, we think, on scriptural grounds, certainly not on *a priori* considerations, but in the light of history, or, as we prefer to say, in the light of Divine Providence.

Viewed in that light, Congregationalism in its extreme forms stands condemned, but the extreme form of Congrega-

tionalism is now scarcely to be found. In its modified forms, Congregationalism is by no means decadent and seems to be able to do its work efficiently; still, it is not probable that, in any broad reconstruction of the Church, Congregationalism will prove the nucleus of the new order. It stands, however, for the present as the trustee of large interests and is the representative of certain principles which must be taken into account in any scheme for church union. No proposition to the Congregationalists from whatever source, which can be reduced to the category of an unconditional surrender is worth framing. We believe in our principles, and are not likely to enter a church, save as a matter of temporary or individual expediency, which does not guard the liberty of individuals far more effectively than the Episcopal system has yet shown itself able to do. We believe, moreover, not merely that this liberty is consistent with, but that it is essential to, the highest efficiency. Formal, external, continuity seems to us to sink into utter insignificance in comparison with the question of efficiency in its highest most spiritual sense.

It may be that we are wrong, but this two-fold conviction, that church organisation is and must be the result of external and varying conditions and that, in the field of religion, liberty is essential to the best spiritual life, has sunk its roots deep down into our being. So far as we can at present see, the hoped for union must, whatever it may do more than this, satisfy this conviction, which we trust we may always hold in association with the fullest respect and good will towards those who differ from us.

Mission Meeting.

The Japan Mission of the American Board of Commissioners for Foreign Missions held its twenty-ninth annual

meeting recently at Kobe, when the beautiful grounds and buildings with all the excellent accommodations of Kobe College were generously put at the disposal of the Mission for the seven days of their meeting, beginning from July 3rd.

Of the 52 members of the Mission now in Japan, 42 were present, while there sat as corresponding members six of the Board's representatives in China, also two members of the United Brethren Board. These latter are co-operating with the American Board in theological education work, thereby furnishing an interesting bit of that united effort upon which stress was laid at the Missionary Conference last October. The Rev. Hilton Pedley of Maebashi presided.

While the prime object of such an annual gathering is the transaction of Mission business, other elements enter in more or less largely to round out the ideal conception of a Mission Meeting. These are found in the social and the devotional elements, together with the special features which characterised this gathering.

The discussions of the week covered a wide range of topics, including location and relocation of missionaries, inviting new missionaries, financial estimates, school and kindergarten matters, publications, co-operation of Missions in Japan.

In addition to the one or two families soon expected, a call was made for six new families and four ladies,—not for opening new work, but for filling up depleted ranks. For the Mission has suffered some losses during the past few years, the most irreparable being that of Dr. M. L. Gordon, "scholar, teacher, preacher, man of God," who passed to his reward in November of last year.

The healthy growth of the Doshisha at Kyoto since its reconstruction two years ago, and the large increase in numbers at the Women's College in Kobe, make imperative the call for

new help to these schools; while the recent development of evangelistic work in connection with the Forward Movement (*Taikyo Dendo*) has shown many deficiencies in equipment for this extra demand.

The recent growth of the Women's College was the cause of considerable discussion, and as expansion seemed most manifestly in the line of its destiny, a committee was appointed to consider ways and means for raising funds, and for securing a new and more extensive site, if that should be deemed best.

During the week of the meeting, the social element was not lacking. In addition to the delightful fellowship which marks such a gathering from start to finish, especially where all meet together, as they did here, in a common boarding club, there were several special features that entered in to make bright this side of the occasion. Not to speak particularly of the visit to the United States warships that chanced to be in harbor at the time,—the *Yorktown* and the magnificent flagship *New York*,—a very pleasant affair was the Fourth of July celebration on Thursday evening. The school chapel was transformed into a very pleasant reception hall by the generous use of bunting, potted plants and various decorative devices, and among the guests and speakers of the evening was the United States Consul, Mr. S. S. Lyon, who with Mrs. Lyon honored the meeting with his presence. Music. Addresses and social intercourse together with light refreshments filled out a most delightful and patriotic evening.

The devotional element was, naturally, a large factor in the make-up of the programme. An excellent device has been used for the past one or two of these annual meetings, which combines the reports from the Stations with the devotional exercises of the day. By this plan the first half-hour of each session, morning and afternoon, is devoted to a report from one or more

of the thirteen Stations, followed by prayer for this special work. The last half-hour of the morning session, from 11.30 to 12, was given up to purely devotional exercises, following a topical programme previously prepared by the Chairman.

Sunday, the seventh, was a day rich in spiritual things from the morning sermon to the evening Eucharist. The preacher of the annual sermon, Rev. Dr. George E. Albrecht, of Kyoto, spoke upon Mark i. 11, "Thou art my beloved Son, in thee I am well pleased," taking for his theme the unique place of Christ in the History of Religion. It was a masterly presentation, from the side of reverent, intelligent faith, of the ever recurring Problem of Jesus. And while making the easy affirmation that "the true science of religion has not reduced Jesus Christ to the level of other great religious teachers: He is still the chiefest among ten thousand, untouched by all the giants of the earth, as the sun stands high above the towering snow-capped peaks of the Himalayas," he yet did not hesitate to face the difficult question: "In what consists the uniqueness of Jesus? What is it that lifts Him above all the venerated leaders of other religions?" The working out of the answer to this problem was a splendid piece of exegesis, the backbone of which was contained in the statement: "If, instead of saying Jesus Christ was the Son of God, we say Jesus Christ had the consciousness that He was the Son of God, then we have given an absolutely sober, scientific answer, and have at the same time touched the salient point of his difference from all who ever were before, or who have come after Him." In his consciousness of Sonship consists his uniqueness which gives Him his place high above all sages and saints in the realm of the science of religion. This consciousness has two chief characteristics; First, its purity; no sinful or doubtful deed is recorded of Jesus; He never confesses sin, repents, or prays for pardon.

Secund, its naturalness,—the spontaneity of this consciousness; not arrived at by a process of reflection; He knew God intuitively. A crucial question then is, was this Son-consciousness an illusion? Whatever test is applied, the old dilemma cannot be escaped: either he was more than man or he was not a good man. The science of comparative religion teaches clearly and unmistakably that none has ever had the Son-consciousness which Jesus had; and adoring faith fills out the answer with the statement that it is because none has ever been the Son of God as Jesus was.

In the afternoon an interesting Christian Endeavor meeting was held, which was largely attended, and in which seventeen of the children of the Mission participated. Rev. C. A. Clark quite captivated the children with his address on "Steamboats," with the telling and picturesque application of their need of steam, guidance, pilot, chart and compass. The collections for the past year from the various branches have gone to the Okayama Orphan Asylum.

A vesper service was held, closing with the Lord's Supper, at which time three of the older children were received into church fellowship.

During the week, several interesting breaks were introduced into the routine, which were not only highly profitable in themselves, but which were also valuable as the destroyers of any possible monotony; although the earnest and spicy debates that enlivened the business sessions had no particular savor of the monotonous. These breaks were in the form of special addresses, the first of which was a most interesting Annual Survey by Dr. D. W. Learned, rich in facts and statistics, and touching nearly every topic relating to the Mission for the past year, from kindergartens to co-operation.

Principal Hirotsu, of the Doshisha, gave a carefully prepared statement in regard to the Schools under his care, and made an appeal for sympathy with

those Schools which are gradually winning back their former prestige.

Dr. J. H. DeForest of Sendai, under the title of "The Religious and Moral Teachers of New Japan" (meaning those outside the Christian circle), gave a keenly analytical and very discriminating review of the life, work and influence of three men in particular,—Prof. Inouye Tetsujiro, Baron Kato Hiroyuki, and Mr. Fukuzawa Yukichi. It is to be hoped that this address may soon find its way into permanent form in print as it deserves.

Another real treat was the speech by Rev. Tasuku Harada, Pastor of Kobe Church, upon "Some Points of Contact with and Opposition to the Gospel in Japanese Character." This was a most illuminating address, finely conceived and thoughtfully wrought out. As, by request of the Mission, this is to be prepared for publication, it is unnecessary to say here more than that four points of contact and three of opposition were dwelt upon, the former being represented by the four Japanese words *Giri* (the sense of ought), *Honon* (sense of gratitude), *Renketsu* (moderation, or unselfishness?) and *Chūkō* (loyalty and filial piety); the points of opposition being the fatalistic, naturalistic and pantheistic tendencies in the Japanese character.

A little discussion was indulged in as to the time and place of the next annual meeting, but the final outcome was a repetition of what has happened for many years now, viz., the decision that there is no more convenient time for all concerned than the first week in July, and no more ideal place than the beautiful Kobe College, where lovely outward surroundings are so richly blended with inward, generous hospitality. H.B.N. *Japan Mail.*

Kobe College Notes.

For the first time in many years Jupiter Pluvius frowned on our Commencement exercises, which occurred

June 26th, but it was not an unmitigated evil, as in consequence the air was delightfully cool.

In spite of the pouring rain at just the hour when the guests were gathering, we had a good audience in the chapel, and the presence, in such weather, of several of the officials and their wives, was another indication of the increased interest Japan is now taking in the higher education of her women.

Notwithstanding the pressure of extra work in connection with the "Taikyo-dendo," Dr. DeForest kindly consented to come down to deliver the address. His earnest exhortation to the ten graduates to "lock up!" was enforced by many apt illustrations from history, showing that religion has been the inspiration of all the great philosophical, scientific and literary movements. The Japanese were enthusiastic in their praise of the way in which he handled the Japanese language, and remarked on his knowledge of their history.

We were fortunate in having among our guests Prof. Powell, for fifteen years inspector of public schools in Washington D. C., who favored us with a short congratulatory address. The practical truth he emphasized, that is, that the best advertisement of a school is not by pen and paper, not its circulars and catalogues, but its pupils and graduates, was one fully appreciated by his audience.

Prof. Powell was on his return trip from a tour of inspection of the educational work in the Philippines, and naturally was desirous of hearing all he could of the state of education in Japan, as he passed through. He spent a full half day in acquainting himself with the conditions and equipment of the college, and kindly delayed his departure from Kobe, that he might attend the Commencement exercises. Such warm and generous interest as he manifested is always a great encouragement to the workers.

Of the ten graduates,—two from the college, and eight from the academic department,—five expect to become teachers or assistants in Christian schools; two of the academic class plan to return for the college literary course, and one for special study in English and music. The other two had hoped to return for the college scientific course, but have been advised to wait for a year, as, with the present teaching force, that course can not be offered this fall.

At the close of the school year, there were 176 pupils in attendance, and there is every prospect of a full school when we open in September. This would be a matter for congratulation, were it not that with the increase in the number of pupils, there has been, unfortunately, a decrease in the number of teachers, crippling us just when a larger force than ever before is needed on the faculty, to enable us to improve to advantage these new opportunities.

On June twenty-ninth we attended the wedding of Miss Tsukamoto, one of our most valuable teachers, who married Mr. Wachi, the efficient superintendent of the Kobe Church Sunday School. The wedding was a very pretty one, in which Japanese and foreign forms and language were pleasantly mingled. Of the two officiating clergymen, one was a Japanese and one was an American. Among the guests were a number of non-Christian Japanese of the official class, who were much impressed by the nature of the ceremony. After listening to the appropriate Scripture that was read, and the brief remarks made by one of the clergymen on the Christian ideal of marriage, one of them said "he should expect it to be a union for life, if he were married in such a solemn way as that." It would have been an unusually enjoyable occasion had it not been for the thought that haunted us, of what it meant to the school; for although Mrs. Tsukamoto will continue her class-room work, we lose her from the dormitories, where her presence has

been a continual witness to the sweetness and strength of Christianity.

We lose Mrs. Wheeler from our teaching force at this time, and since Mrs. Johnson, who has so kindly helped us out in times of need before, is now in America, the recent tidings that Miss Benedict would also not be back for the fall term, as we had confidently expected, are most disappointing.

JENNIE P. STANFORD.

Karuizawa, July 16th.

Children's Sunday in Okayama.

Early on the morning of June 9th, there was a pleasant air of expectancy about the Church at Naka Sange, and soon after eight o'clock the children in their gay dresses began to gather. The Sunday School which regularly meets at the Church was soon in its place. The bugle sounds, and two hundred children from the Orphan Asylum march in, and take the places assigned them in the center of the Church.

The northern Sunday School sends seventy-five or more; from the Ragged School, not dressed in rags, from the Eastern Sunday School, from the Southern Sunday School, they gather till at least four hundred and fifty little ones are seated in the body of the Church, among them twenty children from Natsukawa, five miles away. The older people sit where they can, or stand in the entrance. By classes or by schools, the little ones came upon the platform, with their hymns, their recitations of Scripture, their poems or speeches, each school marked by a rosette of blue or white, red or purple or yellow.

The audience listened attentively to the long programme. The Kindergarten action song of the tiny boys and girls, the familiar strains of "Hold the Fort," from the boys of the Ragged School; the recitation of the Books of the New Testament, with the numbers of their

chapters, from a class of girls in the Asylum; a truly Japanese recitation and song of what little girls can do for God's kingdom, as flowers, reeds, candles, stars, nightingales, etc.; the ringing of a bell which calls out the Beatitudes,—these were some of the features of the morning's exercises.

The new pastor, Mr. S. Abe of Fukui was welcomed by the Sunday Schools, and responded with an interesting story, and then came the unique feature of the occasion, the one thing not on the programme. A young Chinaman, a Christian merchant from Foochow, in the city on business, came into Church and at the close of the service asked if he might say a few words in English, which were interpreted by one of the Japanese present. He represented a family of Christians to the fourth generation. His grand-father and father, both preachers, himself, brother, and nephew are all members of the same church. He closed by singing "Jesus loves me" in Chinese, which his interpreter remarked needed no translation to that audience. Before he left the Church he gave the Superintendent a dollar for the Sunday School.

The Zobo Band of eight pieces under Prof. Gauntlett's efficient leadership added much to the music of the occasion.

So for the third time we have celebrated Children's Sunday in Okayama, to the great enjoyment of all, Japanese and Chinese, American and English, all loving and serving the one Savior of these little ones.

B. W. PETTEE.

Messrs. Osada and Aburatani in Toftori.

The inspiration of Mr. Greene's visit has been providentially followed and perpetuated by Messrs. Osada and Aburatani deputed by the Sokwai (General Conference) to visit us, and by the visit

in its rounds of the San-in-do Dendo Tai (Evangelistic band of the Mountain Shade Circuit). We had planned and corresponded to have these visits in a different order, but as we look back we can not doubt that the disarrangement of our plans was a good thing.

The unusual (and that favorable) attention which was called to our work here was still at its height when Messrs. Aburatani and Osada arrived on May 25th. Sunday forenoon (May 26) Mr. Osada preached to a large congregation. In the afternoon Mr. Aburatani addressed the children at Sunday school. That night both gentlemen gave stirring addresses to a church all but as crowded as on May 15th. Meantime, in the names of the pastor, Mr. Li, and of Mr. Bartlett, there had been issued over five hundred invitations to a meeting on Tuesday evening to be held in the finest tea-house in town.

Monday afternoon the Sunday School children held a picnic on Castle Mountain, where both the visiting gentlemen joined in the games and addressed the children. The same evening the church met for a quiet sociable and a private message. Tuesday, most of the day was spent in calling. The evening brought together between three and four hundred of the town's representative men. Mr. Greene's visit to the court-house showed its effect, in the presence of every member of that corps, except one procurator. Two of the four local lawyers also were there. (One of the absentees is a Christian and ill).

Very direct presentations of Christian truth met with a most enthusiastic hearing and one newspaper man noted for his opposition (the same who published and commented on Mr. Greene's talk) said to another that he must now "lower his crest." It is worth noticing that this large attendance was in spite of a ease of discipline in the middle school, which kept all the teachers in faculty meeting until a very late hour, and of a social gathering of Government

officials in honor of the Empress's birthday.

Wednesday there was a women's meeting at the Bartlett house, attended by over eighty women, among whom were school teachers who had deliberately absented themselves from teachers' meeting in order to attend here. The same evening the Bartlett house was again crowded, with young men, to hear Mr. Osada tell of his American experiences and Mr. Aburatani argue the importance of "personal character." Both addresses were directly religious.

Thursday, visitors and hosts were pretty nearly tired out and the day was spent in rest and recreation. The evening, however, was given to the temperance society who hired a theatre and requested Messrs. Osada, Aburatani, and Bartlett to speak on moral, but not directly religious subjects. The speeches were all reported in the local paper, Mr. Osada's verbatim.

One man who had never been known to attend one of our meetings before, attended three nights in succession. He is a successful lawyer. Another lawyer, an old friend, invited the visitors and us to supper and took that occasion to announce his intention of being a candidate for baptism. Of course, with so small a force of workers the calls that must be made before these results can be estimated will take a long time.

Friday morning Mr. Osada went home. Mr. Aburatani and Mr. Bartlett went for three days' work in and about Kurayoshi. Friday night nearly five hundred people came to the theatre. Saturday night something over thirty people responded to special invitations to meet us at the club-house. That night about twelve o'clock an "ex-Christian" came to our room (after hanging around outside the club-house) and stayed till after two. He is a prominent local politician and an omnivorous reader.

Sunday morning, June 2, the sermon by Mr. Aburatani, in the house of

a Christian recently moved to Kurayoshi, was heard and deeply felt by a number of young men who have been either professing Christians or candidates for baptism, and have since fallen away. So great was the effect that the whole group walked out in the rain to the neighboring village of Tanaka where Mr. Aburatani and Mr. Bartlett were to speak in the afternoon.

Sunday evening we went on to Hashizu, where we spoke at a third meeting. There we parted company next morning.

The same Monday the Dendo Tai, composed of a minister each from the Hamada, Matsuye, and Tottori fields, began its month's campaign by following us with two days' work in Kurayoshi. Mr. Snyder of the Bible Society and an assistant each from Matsuye and Tottori, also Mr. Knight and a pastor from Matsuye gave moral support to the Tai (Band) and the local evangelists. Letters from there and newspaper reports speak highly of the results of such a succession of visits.

Tajima was benefited also, though the visit of the Band just hit that crucial period when the silk worms are preparing for the last change.

On Saturday, June eighth, after a very busy week, we received the band for its two days' work in Tottori. Full five hundred people crowded into a small theater and listened to three long addresses and a personal appeal by the leader of the meeting. There was no room to doubt the existence of intense feeling in the audience, and some conversations held afterwards showed that hearts had been changed.

Sunday the Christians and a few others heard a very inspiring talk by one of the band. Sunday night was in a sense the climax of the month's work so far as concerns Tottori City. The meeting was held in the church which was not crowded, though filled. After the two speakers and a brief appeal by the leaders, about ten persons gladly stood up to pledge themselves to

Christ, and then as many more arose to ask for prayers. These included prominent men, workmen, women, boys, and children. Of these, several responded to an invitation to meet the leader at his house Monday evening. Others came later to say why they could not come Monday, and the result is a baptismal candidates Bible class, to meet at Mr. Bartlett's house Saturday nights.

It is many years, to say the least, since such a condition existed in Tottori. Physically all of us who have had a hand in the preparations for, or in the conduct of, the meetings are very tired. But thanks to the order of events the men who came to decision under the more impulsive methods of the Band, were already prepared to have continuing strength. Almost all were known to be especially interested. We fear no relapse from over excitement, for, though some effort was required to prevent undue urgency in public, as a matter of fact, the opportunity to rise for prayer etc. was accompanied by a distinct limitation to those who would *gladly* do so.

It has always been the writer's opinion that these appeals ought to be made more frequently than is generally considered wise in Japan, and that they can be made with best results by the very persons who hesitate most on account of occasional abuse. This opinion and the realization of the need of caution have been only confirmed by this latest experience.

To-day, June 13th, the local newspaper which has hitherto held a position little if any short of that of a bitter, partisan organ of Buddhism, published the following extraordinary contribution:

"Christianity wakes, Buddhism sleeps; Jesus taught while Shaka mourns; The sons of God go to Heaven, while the followers of Buddha fall to Hades."

SAMUEL C. BARTLETT.

CORRESPONDENCE.

The Question of Unity.

Dear Dr. Greene:—

Your Mission News' for this month [June] which I read yesterday with much thought and interest served only to bring home to me more convincingly how profitless it is, with the desire to promote unity, to shut our eyes to great facts.

From your point of view nothing could be written in a more admirable spirit than the paragraphs on page 139. The spirit of attacking and condemning one another is everywhere, by God's grace, fast dying out, and for this we have cause to be truly thankful. But none the less facts remain as stubborn as ever. One big fact is that whereas there are many, only too many, Christian bodies in the world, and that whereas we might expect to find them uniting together at various times and in various parts in different combinations, you may find combinations of all kinds, but one you do not find. Our Church has never combined with the Presbyterians, nor yet with the Baptists, nor yet with the Methodists nor yet with the Congregationalists. Here in Japan to-day we are witnessing the combination, or rather I should say the co-operation of all, or almost all, Protestant bodies, but the fact remains that our Church does not, for I would maintain that she cannot, enter into co-operation. In England and America, or wherever for a time or for a purpose other Christian bodies co-operate, our Church is almost invariably the one that holds itself apart. You may gain a Bishop here or a Bishop there, you may draw many sympathetic clergy into co-operation with your evangelical and other movements, but the fact remains that the Church as a body, the Church I mean according to my acceptance of the term, stands apart. We do not decry other bodies, we endeavor, in the present day at least.

not to stand in their way, and to give all generous and appreciative recognition to the good work they are doing. Coalescence only is the impossibility. Why is it so? You may attribute it in every case to the prejudices of individual clergymen, inherited or not, you may lament our narrow mindedness or our ecclesiastical pride. But these things are not enough to account for the fact. It must be that we differ on some fundamentals, and that coalescence must involve the abandonment of some fundamental principle or principles that we cannot abandon if we are to be true. You cannot understand what those fundamental principles are or why they should be to us fundamental. Believe me they are fundamental or we should abandon them, at least this is again my conviction. But unity at the cost of their abandonment is a unity that it is impossible for us to contemplate.

The truth is, we see no realisation of the Unity, our Lord prayed for, on the lines that you would invite us to seek for it. Unity is our goal as well as yours; we desire the realisation of it to be as dear to our hearts as it was to the heart of our Lord. We believe, and grow ever more confident in the belief, in its final attainment. So we abide by our principles; and our actions and our attitude towards others are determined by those principles. And one of the trials we have to endure is that our actions and attitude are misunderstood and misinterpreted and too often ascribed to bigotry and intolerance or, more charitably but equally erroneously, to our being in fetters to a system from which we seem powerless to set ourselves free.

We believe in One Catholic Apostolic Church and we attach no vague or loose meaning to the words. We believe that in the glory of its perfect order and oneness the Church stood realised in the purpose of the Divine Founder as He looked through the

vista of the long years. And our belief, as we hold it, in the one Catholic Apostolic Church necessitates our believing in Apostolical Succession. It seems to us bound up in the words 'And lo, I am with you always even unto the end of the world.' But I know not why? The very uttering of those words "Apostolical Succession" drives thousands away from us in righteous horror as if, because of them, between them and us there was a great gulf fixed. Perhaps some day they will be able to listen to them more calmly.

But what is gained by concealing or suppressing the crucial points on which we differ? What is the value of gathering together all the points on which we agree and deceiving ourselves that these constitute the main things and that other things are of small importance, when any of us is deliberately keeping back and suppressing vital points on which we differ? Let us rather sorrowfully agree to differ if unity is still impossible. Let us, rather I should say, honestly confess that our present relations one towards another cannot be so harmonised as to represent the unity contemplated by our Lord and for which He prayed. This is very out-spoken. I take the full privilege of writing as a friend to a friend.

Yours very sincerely,

L. B. CHOLMONDELEY.

Ushigome, June 24th, 1901.

The General Conference of Missionaries on Corporate Oneness.

At the General Conference of Missionaries in Japan which was held during last October the following resolution was adopted:—

"This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body;

and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth, to pray and to labour for the full realisation of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed."

The cordial adoption of such a resolution by such a body is not without its influence; but unless it be followed by further definite concerted action, the result is not likely to be great or lasting. Accordingly at the December meeting of the Missionary Association of Central Japan, a letter explanatory of the resolution and calling upon all to pray steadily for the accomplishment of its purpose, was presented for consideration. This letter was referred to a representative committee, and at a full meeting of the Association held on February 12th, was with some slight verbal changes unanimously adopted for general circulation in both English and Japanese. It is as follows:—

CHRISTIAN UNITY.

To all in Japan who love our Lord Jesus Christ in sincerity, greeting. The following resolution was passed by the General Conference of Missionaries lately assembled in Tokyo. (Then follows the resolution already quoted.)

After passing the above resolution and thereby pledging themselves to pray and to labour for the full realisation of such a corporate oneness as that for which the Lord Jesus himself prayed on the night of his betrayal, the members of the Conference manifested rare and deep emotion by rising and singing the doxology. We deem it of importance that the sense of this resolution should be made known to all Christians in Japan, and that their earnest prayer and assistance be requested for the realisation of the end in view. There are two points in the resolution which ought especially to be noticed.

I.—"This Conference proclaims its belief that all those who are one with Christ by faith are one body."

This is the foundation of our efforts for the peace and unity of the Church. The faithful are in Christ one body, hold one faith, partake of one Spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realisation of that corporate oneness for which the Lord himself prayed.

II.—The call upon all Christians to "pray and to labour for the oneness for which Christ himself prayed."

The state of the Churches to-day shows that we have not attained to that oneness for which the Lord Jesus prayed on the night of his betrayal. All therefore who are called by his name and have the welfare of his Church at heart are exhorted to make his prayer their prayer, his desire their desire, and to labour for the full realisation thereof.

Should all Christians with one mind and heart unite in prayer touching this one thing, we doubt not that our Heavenly Father will hearken to our desire, and will enlighten and enable us unto the attainment of this end. We therefore respectfully make the following suggestions:—

1. That all ministers and evangelists in their public worship on the Lord's Day, or at other stated times, make the realisation of our Lord's desire for the oneness of those who believe in his name an object of special prayer.

2. That all Christians also pray for the same in the family and private devotions.

3. That those desiring a form of prayer use the one appended.

*PRAYER.

Almighty God, our Heavenly Father, who hast purchased an universal Church

* The Bishops of the *Nippon Seikokai*, (the name given to the Episcopal Church in Japan) at a meeting held in Kobe on Feb. 13-14, recommended to the *Nippon Seikokai* that the following Prayer for the Unity of

by the precious blood of thy Son, we thank Thee that Thou hast called us into the same, and made us members of Christ, children of God, and inheritors of the kingdom of heaven. Look now, we beseech thee, upon thy Church and take from it division and strife and whatsoever hinders godly union and concord. Fill us with thy love, and guide us by thy Holy Spirit that we may attain to that oneness for which thy Son, our Lord Jesus Christ, prayed on the night of his betrayal, who with Thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen.

That they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou didst send me. St. John xvii. 21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. St. Matt vii. 7.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. St. Matt. xvii. 20.

On behalf of the Missionary Association of Central Japan:

Geo. E. Albrecht. H. R. Price.
T. T. Alexander. H. McC. E. Price.
J. D. Davis. R. A. Thomson.
A. D. Hail. W. E. Towson.
D. W. Learned. S. H. Wainwright.
J. Lindsay Patton. T. C. Winn.

God's Power be used in public worship at least every Sunday:—O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Body, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

It will be observed that the end contemplated in the letter, as in the resolution of the Conference, is a corporate oneness. No doubt different minds will differ regarding the precise form of corporate oneness best fitted to fulfil the desire of the Master. To some it will be one that finds expression in a single ecclesiastical organisation embracing all nations; to others it will be such a communion as exists between the Church of England and other Churches of like order in other lands, or between the Churches that form the Presbyterian and Reformed Alliance; others still, having in mind the Church Universal as a body composed of different members, will think rather of a oneness in which each member shall regard every other member as also a member of the Body and honour it accordingly. But to all alike who sympathise with the purpose of the letter, the end desired is not simply a strengthening of the bonds that bind together individual believers; but a corporate oneness, a oneness of the Churches as Churches that shall be manifest to all the world.

That such a unity is according to the mind of Christ needs no other proof than his own prayer in the upper room; and his own reason therein given is one that appeals with a constraining persuasiveness to all who are in sympathy with him in his longing that the world may believe. This has always been true; but to-day the old truth is proclaiming itself with peculiar insistence. The divisions of Christendom are seen with a new clearness to be a stone of stumbling; and many Christian lips are repeating the prayer of the Master as it has not been repeated for centuries. If there are any whom this concerns, it concerns those who have come to this land for the evangelisation of the nation,—that it "may know that thou didst send me." For it may be that the pathway to the consummation of that purpose is to be found in obedience to the words: "that

they may all be one that the world may believe."

The difficulties in the way of corporate oneness, in whichever form it is contemplated, are manifold and there are old wounds still rankling. There are prejudices that have transformed themselves into principles. The all but resistless forces of heredity and environment are arrayed in opposition. Pride and fear and doubt and distrust are all clamant. There are differences of education, of sentiment, of conviction, that insist upon recognition and consideration. The yoke must needs be worn of a meek and lowly spirit. But with God all things are possible. This is the thought of the letter; it is a call to united prayer. Hand-in-hand with prayer will go effort; and by taking thought, by earnest endeavor, by patience, by charity, by courage, by a closer fellowship with Christ, stepping stones will be found; but the great hope is in prayer by many for this very thing. "In thy light shall we see light". It is in this conviction that the letter is sent forth to all those in Japan who profess and call themselves Christians.

In the absence of such a body in Tokyo and the vicinity as the Missionary Association of Central Japan, we have taken the liberty as individuals to call attention to the letter and to bespeak for it serious thought.

Wm. Awdry.	Wm. Imbrie.
Jas. H. Ballagh.	John McKim.
John E. Dearing.	John Scott.
Daniel Crosby Greene.	Julius Soper.

Tokyo, May 14th, 1961.

A Monument to Commodore Perry.

On the fourteenth of this month there occurred a very interesting ceremony at Kurihama, near Uruga, namely, the unveiling of a monument to Commodore Perry. The first sug-

gestion of such a monument came, we believe from Rear Admiral Beardslee, U. S. N., retired. Admiral Beardslee, who has been spending some months in Japan, was a midshipman on one of Commodore Perry's vessels and in charge of one of the boats by which the Commodore's retinue landed at the time of the formal presentation of President Fillmore's letter to the Emperor of Japan, July fourteenth, 1853. The suggestion was received with enthusiasm, and the *Beiyu Kwai*, (Society of Friends of America), composed largely of Japanese who have studied or travelled in America, undertook the responsibility of erecting the monument. Contributions were received both from Japanese and foreigners and the work has just been finished.

The monument is a slab standing on a square base of granite with a total height of thirty-three feet. On the side toward the sea, there is an inscription which the *Japan Mail* translates:

"This monument marks the landing place of Commodore Perry, of the United States of North America.

"Marquis Itō Hirobumi, Highest Order of Merit."

The inscription on the reverse side the *Mail* translates:

"Landed on the 14th July, 6th year of Kayei. Constructed on 14th July, 34th year of Meiji."

Below is a translation of the inscription on the other side.

The United States Government had ordered Rear Admiral Rodgers of our Asiatic squadron, a grandson of Commodore Perry, to visit Yokohama with three vessels and take part in this ceremony. These vessels were the *New York* (flagship), *New Orleans* and *Yorktown*. The exercises included addresses by Baron Kaneko, President of the *Beiyu Kwai*, by the U. S. Minister Col. Buck, which was read by Mr. Ferguson, Second Secretary of the Legation, Col. Buck being unhappily detained at home by illness, the Minister President, Viscount

Katsura, Admiral Rodgers, the Governor of Kanagawa, and Admiral Beardslee. The weather was unfortunately intensely wet and disagreeable, but it would appear that nearly 600 took part in the ceremony.

Later in the day a dinner was given to Admiral Rodgers and his officers at Yokohama, and this and other courtesies were returned by a reception given by Admiral Rodgers on the *New York*, the twenty-fourth.

This series of functions has given the text for many editorials in the Japanese journals in which the attitude of the United States to Japan from Perry's day onward has been appreciatively noticed. Especially has the Chinese policy of the United States been commended for its close harmony with that of Japan as regards all really essential points.

Fruits of the Forward Movement.

On the seventh of July, Rev. Mr. Kozaki had the pleasure of receiving over sixty persons into his, the Reinanzaka, Church, (Tokyo), of whom about three-fourths were admitted on profession of faith. An especially interesting

feature was the fact that most of these had been in some way, more or less intimately, connected with the members of the church. Hence their entrance into the Christian life would seem to indicate a healthy growth.

These accessions have added not a little to the financial strength of the church and have given it courage to plan for larger things. The Pastor's salary is to be increased and an assistant is to be employed. Beyond this, the question of an important increase in the home missionary work is being considered.

On the following Sunday at Banelo, Rev. Mr. Tsunashima's Church, about twenty five were received. These, too, were largely, but not exclusively, from what might be called Christian circles.

How far this healthy growth may be shared by other than Kumi-ai churches, cannot be definitely stated; but there are indications that it is shared by a considerable number. This may well be the source of much gratification to all friends of the Christian movement in Japan, for in the long run the main reliance must be upon just such growth, which illustrates most happily the gradually widening circle dominated by Christian thought and feeling.

THE FUKUIN PRINTING COMPANY,

(LIMITED.)

81, YAMASHITA-CHO, YOKOHAMA.

THIS COMPANY is prepared to receive orders for all kinds of

Book, Magazine, and General Job Printing,

ALSO FOR

**COPPER PLATE ENGRAVING AND LITHOGRAPHING
OF EVERY DESCRIPTION.**

All orders should be addressed

TO THE MANAGER,

THE FUKUIN PRINTING COMPANY, LTD.,

81, Yamashita-cho, Yokohama.

FUKUIN SŌSHI.

The FUKUIN SŌSHI, which is published on the TENTH OF EACH MONTH, is made up chiefly of reproductions from the periodical press of GREAT BRITAIN and THE UNITED STATES and is intended to represent the best Christian thought of the day. Among the periodicals from which selections are made are:—

The Spectator, the Contemporary Review, The Nineteenth Century, The Fortnightly Review, The Evangelical Magazine, The Expositor, The British Weekly, The Bibliotheca Sacra, The Outlook, The Congregationalist, The Independent, etc., etc.

Terms, including postage: One year 92 *sen*; Single Copies 11 *sen*.

NUMBER 59.—April, 1901.

CONTENTS.

FRONTISPIECE:—On the Way to Emmaus.

THE IMMORTALITY OF THE SOUL, I.

Prof. J. A. Beet, D.D.

THE RELEASE OF SPIRITUAL POWER.

E. Griffith Jones, B.A.

SERMONS:—

Christ for Man and Man for Christ.

The Rev. P. T. Forsyth, D.D.

Christian Perfection.

The Very Rev. Principal Story, D.D., LL.D.

The Compassion of Christ.

The Rev. Joseph Parker, D.D.

MISCELLANEOUS:—The Resurrection; My Bible on Sea and Land; The Best of all Books; Jesus Christ for Everybody; The Things not told us; Life beyond the Grave.

NUMBER 60.—May, 1901.

CONTENTS.

FRONTISPIECE:—Christ takes leave of his Mother.

THE RESURRECTION OF THE BODY.

The Rev. John Watson, D.D.

THE IMMORTALITY OF THE SOUL, II.

Prof. J. A. Beet, D.D.

RELIGIOUS USE OF THE IMAGINATION.

S. Pearson, M.A.

SERMONS:—

Driven by Distress.

The Rev. Joseph Parker, D.D.

Working out the Man.

The Rev. J. H. Jowett, M.A.

The Spiritual Frontage.

Prof. Francis Peabody, D.D.

The Well in the Valley of Baca. do.

The Law of Liberty. do.

Studies in Texts.

The Rev. Joseph Parker, D.D.

MISCELLANEOUS:—Prayer; Sacred Money; The Symptom of Spiritual Dawn; The Deeper Christian Life; "I have the Keys"; Our Reasons for Comfort.

NUMBER 61.—June, 1901.

CONTENTS.

FRONTISPIECE:—The Ascension.

THE SOCIAL TEACHING OF JESUS.

The Rev. James Stalker, D.D.

THE IMMORTALITY OF THE SOUL, III.

Prof. Joseph Agar Beet, D.D.

OUR LORD'S VISION OF THE END.

The Rev. Canon Winterbotham, M.A.

THE INCARNATE SAVIOR:—

The Temptation; The Miracles.

The Rev. W. R. Nicoll, D.D.

MISCELLANEOUS:—The Christian Life; The Place of Theology in Preaching; How to keep a Church in a Revival State; The Charm of the Book of Job The Last Words of Great Men.

NUMBER 62.—July, 1901.

CONTENTS.

FRONTISPIECE:—The Good Shepherd.

THE STATESMANSHIP OF PAUL.

Prof. W. M. Ramsay.

THE MODERN FIGHT OF FAITH.

The Rev. G. Matheson.

SERMONS:—The Third Day.

The Rev. Joseph Parker, D.D.

THE INCARNATE SAVIOR:

The Teaching of Christ;

Christ's Intercourse with God.

The Rev. W. R. Nicoll, D.D.

MISCELLANEOUS:—An old Preacher on Preaching, *Dr. MacLaren*; Preparation for the Pulpit, *Dr. Parker*; Clear Shining after Rain, *Dr. Cuyler*.

THE KEISEISHA,

24, Uneme-cho, Kyohashi-ku, Tokyo.

RELIGIOUS BOOKS.

ATTENTION IS CALLED TO THE UNDERMENTIONED
BOOKS AND TRACTS.

PUBLISHED BY THE KEISEISHA

FOR

THE AMERICAN BOARD'S MISSION.

	Author or Translator.	Price	Postage
Life of Joseph H. Neesima	J. D. Davis ...	Y. .30	Y. .00
Life of Mary Lyon	Miss J. E. Dudley	.15	.06
Names of Places in the New Testament	J. H. DeForest...	.15	.04
The Hand Organ ... ..	...	.15	.06
The Three Principal Points in Christianity	T. Kanamori ...	.66	.02
Which? Christ or Buddha?	Otis Cary ...	.03	.02
The Story of Amida	M. L. Gordon ...	.01	.02
Modern Civilization and Christianity	J. H. DeForest...	.02	.02
Christianity and Confucianism	Geo. E. Albrecht	.03	.02
Manual for Inquirers	S. L. Gulick ...	.10	.02

COMMENTARY ON THE NEW TESTAMENT

BY

D. W. LEARNED.

The prices of the respective volumes of this Commentary are as follows:—

	Price	Postage		Price	Postage
Mathew... ..	1.00	.20	Galatians and Ephesians.	.55	.10
Mark ... ..	.80	.16	Philippians & Colossians.	.40	.08
Luke	1.00	.20	1 and 2 Thessalonians...	.35	.06
John	1.00	.20	1 and 2 Timothy, Titus		
Aofs	1.00	.20	and Philemon ... ..	.50	.12
Romans... ..	.70	.12	Hebrews ... ..	.40	.08
1 Corinthians ... ..	.60	.12	The General Epistles ...	.60	.12
2 " ... ..	.40	.08	Revelation ... ..	.60	.12
History of the Christian Church			D. W. Learned...	1.20	.30
The Great Principles of Theology			J. D. Davis ...	1.00	.20

THE FOLLOWING NEW TRACTS HAVE BEEN FOUND
USEFUL AND HAVE HAD A LARGE SALE.

	Price	Postage
Two Young Men	J. L. Atkinson...	.02 .02
The Prodigal Son	Geo. Allchin ...	.02 .02
The Good Samaritan	"	.02 .02

A liberal discount is allowed on all large orders.

Address

THE KEISEISHA,

24, UNEME-CHO, KYOBASHI-KU, TOKYO.

發行兼編輯人

テ、シ、ク、

印刷人

村岡十太

發行所

横濱市山下町八十一番地

福音印刷合資會社

DEC 2 1901
MR. SPEER

2 Nishi machi, Nihonenoki,
Tokyo.

Oct. 18th, 1901.

Dear Mr.

I enclose herewith a copy of a letter that has just come to me as secretary of the Promoting Committee from Bishops Awdry and Foss of the Seikokwai. I am most happy to act upon the suggestion made, and forward the communication to the several missions through their representatives on the committee. I think I may properly second for the committee as a whole the proposal that the seventeenth of November be the day chosen, and say that it will be considered as fixed, unless a considerable number should prefer another date and due notice should be given to that effect by the tenth of next month. Kindly let me hear from you on the subject as soon as possible.

I am

Yours very sincerely

Sec. Promoting Committee.

It may have come under your notice that leading members of the Presbyterian and Episcopal Churches in Scotland met together in the course of last year to consider what could be done in view of the sin, loss and wretchedness of the "unhappy divisions" of the One Church.

They approached the subject with a profound sense of humiliation over the fact of a divided Christendom, and of the reality of the grounds of division and of their responsibility for *truth* as well as for *peace*. The results to themselves were certainly, (1) a rapprochement through mutual regard and recognition; (2) a deepened sense of defects on their own as well as of graces existing on the other sides; (3) a conviction that division could not be done away with by resolutions to cooperate, much less to amalgamate until there was a nearer approach to union of belief and of those more outward things which depend upon belief; (4) a resolution to set apart by agreement one day in the year for special prayer that Almighty God would guide them to that union which He desires.

October thirteenth was the day named.

It has occurred to us that a similar step might have great value in Japan; but if it is to be of any value, it would be well to have an idea beforehand whether it was likely to be accepted at all widely by missionaries; and for this purpose so far as Protestant Missions are concerned the most natural channel of inquiry will be the members of the "Promoting Committee" until the "Standing Committee of Cooperating Christian Missions" gets into working order. But the operation of any Committee would obviously be too slow and expensive to deal with such a matter. We would suggest, therefore, Sunday, November seventeenth, as a suitable day for such united prayer, though some other day might suit if preferred. Clearly it must be deferred for months if the voice of the "Committee of Cooperating Missions," as such, is to be heard before deciding; but the "Promoting Committee" provides the name of a member of each mission who may be regarded as in some degree representative and of a Secretary in whom they all meet. These might be intermediaries in a matter of this kind.

We therefore venture to ask whether the setting apart of a day (say Sunday, Nov. 17th) would be likely to meet with a fair measure of acceptance; and, if so, to ask if you could make known the proposal.

The following might be an outline of subjects :

1. Penitence for any wilfulness, prejudice, worldiness or evil temper in ourselves or our predecessors which may have helped to bring about a condition of Christendom so different from that for which our Lord prayed.
2. Prayer for such change and enlightenment of our own hearts as may help towards the undoing of this great evil—for the graces of wisdom, humility, sincerity, unworldliness, self-control, an open mind, reverence for others who sincerely disagree with us, complete subordination of our self-will to the will of God, a firm hold on truth, a spiritual mind—in short the mind which was in Christ Jesus.
3. Prayer for the removal of obstacles—in the character of professing Christians, in heredity and other prejudice, in narrowness of views, in special shibboleths, in unworthy rivalries, in exaggerated attachment to non-essentials.
4. Prayer for a fuller outpouring of the Holy Spirit in His various powers, and for a more ready recognition of the work of the Spirit in others in whom the "Fruits of the Spirit" are apparent.
5. Thanksgiving for the growing sense of sin in regard to our divisions, and of longing for unity ; and for the better hope which this gives of the world being won to believe in the mission of our Lord Jesus Christ.

Passages of Scripture suggested for use on the day :

St. John XVII

Ephesians IV, 1—16 :

(Signed) H. J. Foss.
Wm. Awdry.

行發回二月每
(可認物便郵種三第)

SUPPLEMENT OF THE TAIKYO D

NOVEMBER 15th, 1901.

TAIKYO DENDO IN CHINA.

A letter in Chinese of which the following is a translation by the Rev. J. E. Shoemaker, has come to hand, and a suitable reply is to be sent in the name of the Central Committee.

Ningpo, China, Oct. 15, '01.

The Christian Endeavor Societies of Ningpo, China, salute the Pastors and Elders of the Christian Church of Japan. Our societies in their union-meeting heard with great pleasure from our chairman, Rev. J. E. Shoemaker, the news of how the revival is spreading in your land from the capital throughout the whole country, by which many are being quickened by the Holy Ghost and added to the number of believers.

This is truly the great grace of the Heavenly Father, for not only has he greatly blessed the government of your country, but is now giving happiness to all the people, so that the pastors and elders of your church are rejoicing in a great harvest from the seed which has been sown.

Upon receipt of this news our societies greatly rejoiced and gave thanks unceasingly.

While the spread of the gospel is by the grace of God; yet if your church had not been faithful in teaching and working according to a well established plan, how would such results have been possible?

Therefore our Union appointed me (one of an inferior grade) to write a letter and respectfully request information from your church on the following points:--

1. What methods have you found effective in (loudly) proclaiming the gospel and teaching men?
2. What are the results of the present great awakening?
3. What is the present state of the church's progress (in Japan)?

We wait expectant before the famous teachers of great learning. Do not disdain to instruct us, and we shall count ourselves most fortunate. For fifty eight years the gospel has been preached in Ningpo, and the converts are still few. It is with burning hearts we long for some instruction which will enable us to be more effective in spreading the gospel.

It is the hope of your humble servant that the true gospel may be as the glowing sun which first shines upon your honorable country, and then travels on to our humble land and enlightens all its people.

It is to that end we make this request, and at the same time salute all the officers, brethren and sisters of your (honorable) church. May the grace and peace of our Lord Jesus Christ be with you all.

The Ningpo C. E. Local Union.

Reg. Meth. Church.

Am. Pres. Church.

China Inland Mission.

Am. Bap. "

Christian Mission.

By order of the general committee (inferior grade).

Zi KYOO-JING.

ADVERTISEMENTS.

ORDER AT ONCE.

"THE WORKS OF GOD."

STORIES of Remarkable conversions and Incidents in Connection with the Wo Revival Meetings in Tokyo, May and Ju together with an Introductory Note, give Account of the Origin and Develop Twentieth Century Forward Movem Also an Appendix giving Statistics of Churches, Evangelistic Bands, engaged in this Union Moveme and other Printed Matter use Collected, Attendance at M Converts and Seekers whos in the several Churches.

Out of an edition of 5 1500 copies of this valu missionary should ne himself, but at least : the friends of miss' for use among Eng should be sent i Fukuda, Y. M. C

PRICE.

Postage c

LEMENT OF THE TAIKYO DENDO.

NOVEMBER 15th, 1901.

行發回二月每
(可認物便郵種三第)

depends of course on the preacher and the leader of the after-meeting. The Japanese workers themselves doubt the wisdom of pressing the second question, saying that seekers are frightened, fearing that they may be caught in a trap of some kind, if they confess a decision to accept Christ. But it is a good thing to secure even the decision to study Christian truth sincerely. Whoever has gone far enough to decide that much, is well on the way toward a full decision, which will come in due time.

Two days after the special meetings a Sociable was held for the purpose of introducing the new converts to the Christians, and make them feel at home among us. The Sociable proved an unusual success early all the seekers attending, and one of the kind of their experiences. It may be said that of the thirty seekers secured by the series of meetings held in May and June, only a few are now members of our church. We hope that the results from the series just con-

SIDNEY L. GULICK.

DO IN OKAYAMA.

My journey has reached our city and the boundary of Okayama ken. Since the celebration a year ago this day of the organization of the first city and prefecture. We did not know the day of spiritual

were held at intervals all the *Taiyo Dendo* wave did not touch four series of public meetings' attention between had resulted in securing the names of nearly 300 Christians to expect a still

church and Mr. Ishii of the Presbyterian church, *Chu Gakko*, Prof. K. Miyagawa, Naide, Consul of Kyoto fu,

the Mott meeting Okayama church minded students.

Mr. Mott seemed to feel the importance of the occasion, especially as that was to be his one and only opportunity of facing the students of our city. It was the common testimony of those who had attended his meetings in several cities that Mr. Mott never spoke with more power or impressiveness than on this occasion.

Four-fifths of the audience remained to the second meeting which followed immediately upon the close of the address on "Temptations common to students of all countries." Two hundred and nine responded to the invitation to decide now for Christ. Mr. Mott worked with these until it was time to take the train for Kumamoto. It was the most remarkable meeting ever known in Okayama.

A committee of eight missionaries, pastors and laymen have taken in charge the following up of this work of grace. Bible classes are organized for every day in the week. On Saturday Oct. 27, the local Christians of every name united to give a *shimboku-kawai* (social gathering) to all recent inquirers and seekers. Nearly 400 invitations were sent out, and there must have been 500 presents, of whom less than half were baptized Christians. The principal address was given by Mr. Ishikawa, who was Mr. Mott's interpreter. He was providentially in the city on his way back to Tokyo from Kyushu.

Outlying country churches feel the thrill of the same great movement, and are holding special meetings turn and turn about. One of the Okayama churches received nine additions by baptism at the Sept. communion; Ochiai seventeen, Kasaoka thirteen together with thirteen children. The figures for next month are likely to be equally large.

We give grateful thanks for blessings already received, particularly for Mr. Mott's coming and the whole *Taiyo* movement. Our one earnest anxious prayer is, Let the work so well started go steadily forward to its glad completion.

J. H. PETTIE.

Okayama, Oct. 29, 1901.

CHURCH MISSIONARY SOCIETY.

Kushiro, November 4th, 1901.

Dear Sir:—

I see that you are hard up financially and wish I could help more; but I have had to give very materially to the local effort of the Movement and so cannot to the Hombu. This is inevitable in districts like this where Christians are fewer and less able to give adequately.

However I send you a small contribution towards cost of sending the bi-monthly pamphlet and other incidental expenses.

Praise God for what has been done through this movement! I am sorry I had to be away while it was in these parts, and you will hear from others who were present. "What hath God wrought!" To Him alone be the glory!!

Yours fraternally,

D. M. LANG.

And so God's praises are being sung from this northernmost point in Hokkaido to the southernmost point in Kyushu. God grant that what has been done this year in soul-winning in this island Empire may be but the first-fruits of the great harvest that shall be gathered in as the years of the century roll on.

Constitution
of the
Standing Committee of Protestant Missions
in
Japan.

RECEIVED.
MAR 30 1901
R. SPEER.

Article I. Name and Object.

This Committee shall be called The Standing Committee of Protestant Missions in Japan, and its object shall be the promotion of that oneness for which Christ prayed on the night of his betrayal.

Article II. Functions.

- 1) This Committee shall serve as a general medium of reference, communication and effort for the constituent missions in matters of common interest and in cooperative enterprises. It shall give counsel, generally on application of interested parties:
 - (a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;
 - (b) With regard to plans for union or cooperation on the part of two or more missions for any or all of the above-mentioned forms of missionary work;
 - (c) And in general with a view to the prevention of misunderstandings and the promotion of harmony, both of spirit and method, among the constituent missions.
- 2) This Committee may serve as the organ of the constituent missions:
 - (a) In encouraging the production and circulation of Christian literature;
 - (b) In arranging for special evangelistic campaigns, in securing the services of visitors from abroad as preachers or lecturers, and in other forms of cooperative evangelistic effort which the situation may demand;
 - (c) In securing joint action to meet emergencies affecting the common interests of the constituent missions.
- 3) In serving as a means of communication between the constituent missions, the Committee shall be authorized to publish once a year, or more frequently, a record of social and religious conditions and progress.

Article III. Composition.

- 1) This Committee shall be composed of representatives of as many of the evangelical Protestant missions in Japan as may choose to cooperate with it on the following basis, to wit:
 - (a) Each mission having from fifteen (15) to forty-five (45) members, including the wives of missionaries, shall be entitled to one representative with full powers, such representatives to be called full members;
 - (b) Each mission having from forty-five (45) to seventy-five (75) members shall be entitled to two representatives with full powers, and the representation may increase thereafter in like proportion, viz., by one representative for each additional thirty (30) members.
 - (c) Any mission having a membership of from five (5) to fifteen (15) shall be entitled to representation by one corresponding member, who shall possess all the rights of full members except that of voting.
- 2) Two or more missions, without regard to their size, may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission and shall

be entitled to representation accordingly.

- 3) The full members and corresponding members shall be the media of communication between the Committee and the missions or groups of missions which they respectively represent.
- 4) The members of this Committee shall be chosen by the missions or groups of missions which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups; and they shall serve for such terms as said missions or groups may individually determine.

Article IV. Officers.

The officers of this Committee shall be a chairman, a secretary and a treasurer, who shall hold office for one year or until their successors are elected. They shall be chosen by ballot.

Article V. Meetings.

Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may also be held at any time at the call of the chairman, or if he be unable to act, the secretary, in case five or more members shall so desire.

Article VI. Expenses.

The ordinary expenses of this Committee, including the cost of attendance on its meetings for full members, shall, up to the sum of Yen 500. per annum, be assessed on the several missions represented by full members in proportion to such representation. Extraordinary expenses shall not be incurred without the express consent of the constituent missions.

Article VII. Amendments.

This constitution may be amended at any time with the consent of the constituent missions, but not otherwise. Amendments may be proposed either by the Committee or by any one of the constituent missions, and said amendments shall take effect when the constituents of not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

Article VIII. Organization.

- 1) This constitution shall go into effect when such a number of the missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan shall have signified their acceptance of the same.
- 2) When the conditions of the foregoing section are fulfilled, the chairman of the so called Promoting Committee shall issue a call for the first meeting of the Standing Committee of Protestant Missions in Japan not less than two months in advance of the date fixed for the meeting.
- 3) It shall be the duty of the chairman of the Promoting Committee, or, if he be unable to act, the secretary, to attend the first meeting mentioned in the foregoing section, and to preside until a permanent organization is

effected.

RECEIVED.
FEB 20 1902
MR. SPEER.

MINUTES OF THE FIRST GENERAL MEETING OF THE STANDING COMMITTEE OF COOPERAT- ING CHRISTIAN MISSIONS IN JAPAN.

The meeting was held at the hall of the Young Men's Christian Association in Kanda, Tokyo on January 8th 1902 at 10 a.m., seventeen representatives from fourteen missions being present (see appended list).

Rev. D. C. Greene, D.D., Chairman of the Promoting Committee, called the meeting to order and offered the opening prayer. Rev. T. M. MacNair was made secretary pro tem.

The nomination of officers was referred to a committee which reported in favor of the following: for Chairman, Rev. D. C. Greene, D.D.; for Vice Chairman, Rev. E. H. VanDyke; for Secretary, Rev. T. M. MacNair; for Treasurer, Rev. J. L. Dearing, D.D. These nominations were confirmed.

After the reading of the Constitution the secretary presented a communication from the Rev. E. C. Fry bearing upon the composition of the Committee, and it was moved to recommend to the Cooperating Missions to change Article III of the Constitution so as to allow full membership to any mission entitled to representation irrespective of its size. After discussion the matter was referred to a committee consisting of the chairman and secretary and Messrs. Fry, Binford and Draper, to be reported on at the next regular meeting of the Standing Committee.

To the same committee was referred an inquiry as to what measure of representation might properly be accorded to the agents of the Bible Societies in view of their peculiar relation to the work of the missions as a whole.

A committee on publications was appointed, consisting of the chairman and Messrs. Wyckoff, Voegelien, Haden and MacNair, and was requested to prepare

during the year "a record of social and religious conditions and progress" (see Const. Art. II § 3), and also to consider and report later in the day on matters relating to Art. II § 2 (a) and on the preparation of By Laws for the use of the Standing Committee.

After the noon recess this committee made the following recommendations: first, that Messrs Haden, Hail and Pettee be requested to draft a series of By Laws: and second, that a full descriptive catalogue of all existing Japanese Christian literature be issued, the publications committee to select editors who should prepare the same and arrange for its publication when completed. The report was adopted.

To a further committee consisting of Messrs. Dearing, Draper and Fulton was referred the making of arrangements contemplated in Art II § 2 (b) viz, "for the services of visitors from abroad as preachers or lecturers" or for other special services in the interests of the Cooperating Missions.

In addition to the above, Messrs Draper, Haden and VanDyke were constituted a committee to consider methods and needs of cooperative evangelistic work and to report at the next annual meeting of the Standing Committee.

It was estimated that the expenses for the year 1902 would not exceed Yen 400. and the treasurer was authorized to assess sums up to this limit upon the several cooperating Missions.

The officers of the Committee together with Mr. Voegelien were appointed to act throughout the year as a committee of authorization for the disbursements of the treasurer, and to receive and consider any matters that would naturally come before the Standing Committee but of which none of the other sub-committees could properly take cognizance.

The secretary was instructed to have the minutes printed together with the Constitution and the roll of Cooperating Missions and their representatives, and to send copies of the same to each member of the Standing Committee and to such of the local papers as might care to publish them.

It was decided to hold the next annual meeting on January 14th 1903 at 10 A.M. in the Y. M. C. A. hall in Tokyo.

After the reading and approval of the minutes the meeting adjourned, with prayer by Dr. Dearing.

Signed { D. C. GREENE, Chairman
 { T. M. MACNAIR, Secretary.

FOLLOWING IS THE ROLL OF THE STANDING COMMITTEE AND OF
THE MISSIONS REPRESENTED UPON IT:

American Board,	Rev. D. C. Greene, D.D.	Present at the meeting.	Full Member
"	J. H. Pettee, D.D.	" " " "	" "
American Baptist Mis- sionary Union,	J. L. Dearing, D.D.	" " " "	" "
"	H. Topping	" " " "	" "
American Christian Convention,	E. C. Fry	" " " "	Cor. "
Christian Church,	M. B. Madden	" " " "	Full "
Evangelical Associa- tion,	F. W. Voegelien	" " " "	Cor. "
Methodist,—Canadian,	G. M. Meacham, D.D.		Full "
Methodist,—U. S. A.			
North (East Japan),	G. F. Draper	" " " "	" "
	Miss M. A. Spencer,	" " " "	" "
Methodist — U. S. A.			
North (South Japan)	Rev. H. B. Johnson		" "
Methodist — U. S. A.			
South,	T. H. Haden	" " " "	" "
Methodist—Protestant,	E. H. Van Dyke	" " " "	" "
Presbyterian, U. S. A.			
Cumberland,	A. D. Hail, D.D.		" "
Presbyterian, U. S. A.			
North (East Japan),	T. M. MacNair	" " " "	" "

Presbyterian, U. S. A.					
North (West Japan),	„	T. T. Alexander, D.D.		„	„
Presbyterian, U. S. A.					
South,	„	S. P. Fulton	„	„	„
Reformed, Dutch					
(North Japan),	„	M. N. Wyckoff D. Sc.	„	„	„
Reformed, German,	„	H. K. Miller	„	„	„
Society of Friends					
grouped with the					
Scripture Union and					
several individuals,	„	Gurney Binford	„	„	Cor. „
United Brethren,	„	A. T. Howard	„	„	„

Other missions that are entitled to representation (from having approved the Constitution of the Standing Committee) but which have not yet appointed representatives are :

The Lutheran (corresponding member).

„ Reformed, Dutch (South Japan) (corresponding member).

„ Woman's Missionary Union „ „

CONSTITUTION
OF THE
STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS
IN JAPAN

ARTICLE I. NAME.

This Committee shall be called The Standing Committee of Cooperating Christian Missions in Japan.

ARTICLE II. FUNCTIONS.

1) This Committee shall serve as a general medium of reference, communication and effort for the cooperating missions in matters of common interest and in cooperative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or cooperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions.

2) The work of this Committee may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of cooperative evangelistic effort;

(c) In securing joint action to meet emergencies affecting the common interests of the cooperating missions.

3) In serving as a means of communication between the cooperating missions the Committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III. COMPOSITION.

1) This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to cooperate with it on the following basis, to wit:

(a) Each mission having fifteen (15) members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member;

(b) Each mission having forty-five (45) members shall be entitled to two representatives with full powers;

(c) Each mission having seventy-five (75) members, or more, shall be entitled to three representatives with full powers;

(d) Any mission having a membership of not less than five (5) shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

2) Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted, as a mission, and shall be entitled to representation accordingly.

3) The full members and the corresponding members shall be the media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

4) The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV. WITHDRAWAL.

A mission may at any time withdraw from cooperation with the Committee by notifying the secretary in writing of its decision to do so.

ARTICLE V. OFFICERS.

The officers of this Committee shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI. MEETINGS.

1) Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five

or more full members representing at least three missions, or groups of missions, shall so desire.

2) A quorum for the transaction of business shall include representatives from at least two-thirds of the cooperating missions, or groups of missions, having full members.

ARTICLE VII. EXPENSES.

1) The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500 per annum, be met by the several missions represented by full members in proportion to such representation.

2) Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII. AMENDMENTS.

Amendments to this constitution may be proposed at any time either by the Committee or by any one of the cooperating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.



MINUTES OF THE
SECOND GENERAL MEETING
OF THE STANDING COMMITTEE OF
COOPERATING CHRISTIAN
MISSIONS IN JAPAN
1903



MINUTES OF THE SECOND GENERAL MEETING
OF THE STANDING COMMITTEE OF
COOPERATING CHRISTIAN
MISSIONS IN JAPAN.

THE meeting was held in the parlors of the Young Men's Christian Association building in Kanda, Tokyo on January 14th 1903 at 10.30 A. M., nineteen representatives from sixteen missions being present (see appended list).

The meeting was called to order by the chairman, Rev. D. C. Greene, D.D., who read the 145th Psalm, after which the Rev. A. D. Hall, D. D. offered the opening prayer. The chairman then made the following address preliminary to entering upon the business of the day:

"It is a great pleasure to welcome so large a number to this the second annual meeting of the Standing Committee of Cooperating Christian Missions.

"The year just closed has not witnessed any large accomplishment on the part of our Committee. It has been rather a year for planning than for actual work. It is furthermore the firm conviction of us all, I am sure, that we must move cautiously and avoid all reasonable ground for the charge of interfering with the work of others, and show our efficiency rather by a painstaking attention to matters which may be placed in our hands than by the effort to create a work for ourselves.

"Still, as you listen to the reports of the officers and of the various sub-committees, you will acknowledge that they have not been inactive, but have already work in hand which promises to be of real service to the cause we represent. Yet, however valuable the tangible fruit of this work may prove

to be, it will probably always remain true that the intangible fruit, that which resists all attempts at tabulation, will be more valuable still.

"It is a great thing in itself to meet together regularly and emphasize our purpose to build up the Kingdom of our common Lord--a purpose which lies back of all our endeavors. The habit of planning and working together which our committee aims to foster can hardly fail to give us a truer perspective as regards the whole range of our missionary activity.

"At the appropriate time you will be asked to consider the expediency of enlarging the scope of our annual meeting and of throwing it open, for the most part certainly, to the public. At least one public session with a carefully prepared address from some suitable person, perhaps the retiring chairman, would add greatly to the interest of the occasion and to the inspiration which we trust it will afford to all who share in the deliberations of the Committee. We have a wide field before us. May God grant us wisdom to fill it worthily!"

At the conclusion of these remarks by the chairman the secretary made the following statement: first, that as directed by the Committee he had had the minutes of the previous meeting printed and had sent copies of them to each of the members and to certain of the local papers, in which they were published; second, that a number of changes in the personnel of the Committee (which he enumerated) had taken place during the year, including

the death of one who was a member at the date of the last annual meeting, viz., the Rev. T. T. Alexander, D. D.; third, that one additional mission had appointed a representative, the South Japan mission of the Dutch Reformed Church, but that the South Japan mission of the Methodist Episcopal Church U. S. A. (North) had withdrawn from connection with the Committee. He further stated that favorable comments upon the existence and purposes of the Committee had appeared in certain of the religious journals in America and in one that had been sent to him from India.

Some letters taken from the secretary's correspondence were then read, one of which was from the Rev. E. B. Sanford, D. D., General Secretary of the National Federation of Churches and Christian Workers in the United States. The following is an extract:

"I can assure you that the efforts you are making to economize forces and express the unity that underlies denominational differences is watched with interest by thoughtful ministers and laymen in the United States. They believe that it is a most hopeful sign of the progress of a movement that is to have a profound influence in making the organized life of the Church of Christ more effective in advancing the Kingdom of God at home and abroad. Let me know of your progress. It will help us."

Another letter was read in order to acquaint the Committee with a suggestion made by Miss H. K. Strain of the Woman's Union Missionary Society, to the effect that a periodic missionary conference be established for Tokyo and Yokohama similar to one carried on by the missionaries resident in Shanghai.

At this point the reports of the several sub-committees were heard.

The first was that of the executive committee and was presented by the secretary. He stated that on the recommendation of a number of persons

the committee had taken steps to inaugurate for the Standing Committee the important work of collecting and tabulating mission and church statistics; that it had seemed to them desirable to act in cooperation with the Evangelical Alliance to this end, and that they had informally approached the Alliance officers on the subject through the agency of a committee composed of Drs. D. C. Greene and Wm. Imbrie and the Rev. H. H. Coates; that the proposal had met with a favorable response, and that accordingly the following gentlemen had been invited to act on behalf of the Standing Committee in this joint undertaking, viz., Revs. H. M. Landis, D. S. Spencer, W. P. Buncombe and A. Pieters.

For the committee on publications the secretary reported that Dr. D. C. Greene had been requested to prepare the first annual record of social and religious progress, availing himself of such assistance from missionaries and others as he might choose to invite, and that Dr. Greene had accepted the appointment. It was stated further that arrangements had been concluded for carrying out the instructions of the Standing Committee in the matter of a descriptive catalogue of existing Japanese Christian literature, Revs. H. H. Coates, Otis Cary and J. L. Dearing, D. D. having undertaken the work at the committee's request. The following is in substance their report to the publications committee of the progress thus far made:—

Owing to the fact of residence in different cities the committee had to act almost entirely through the medium of correspondence, and although at first the work seemed quite simple, a variety of difficulties were encountered. Understanding that they were to prepare a catalogue giving the names of all Japanese Christian publications, whether books or tracts or periodicals, their authors, publishers and prices, summaries of their contents together with

brief critical estimates, they thought it might be possible to secure all this from the publishers as included in catalogues is used by them, and considerable time was spent in conferences with this hope in mind. They learned that the various firms might in future bring out catalogues uniform in style and size, and so suitable for binding up together, but that such reviews of contents as they might publish would hardly embrace all that was desired; thus making it necessary to proceed with the preparation of a comprehensive catalogue by the committee itself. As this would involve an amount of work quite too great for three or four persons to undertake, it was stated that the assistance of others would be sought by means of a circular letter inviting their cooperation, this letter to be sent to about two hundred missionaries of standing and experience and to leading pastors and Christian workers throughout the Empire. The following is a copy of the proposed letter:

"At the request of the Standing Committee of Cooperating Christian Missions a sub-committee which I represent has undertaken the preparation of a catalogue of existing Japanese Christian literature. It is thought that the value of such a catalogue will be greatly increased if brief notices can be appended giving estimates of the various books, etc., included in it. May the committee count on your assistance? If so, will you kindly furnish as early as possible a brief estimate of such literature as has come under your personal observation, or which you will engage to examine for the committee and which you can recommend to others? Such notes will be added to the catalogue over your name. It is hoped that by a cordial cooperation on the part of many the most or all of the literature now in circulation may be thus briefly and effectively characterized and without too great a tax being imposed on any single individual. Will you kindly inform the committee

at your earliest convenience as to the names of the works you will engage to examine for them.

I remain, on behalf of the committee,

Yours Respectfully

Harper H. Coates."

The committee appointed to consider a proposed change in Article III, Section 1 of the Constitution, such as would allow full membership to any mission entitled to representation irrespective of its size, reported adversely to the making of such an amendment, but recommended that to the agents of the Bible Societies the privilege of corresponding membership be accorded "in view of their peculiar relation to mission work as a whole."

The report of the committee on by-laws was presented by its chairman, Rev. T. H. Haden, and may be found as amended and adopted by the Standing Committee immediately following the text of the Constitution printed herewith.

The committee appointed to arrange for the services of visitors from abroad as preachers and lecturers next made a report through its chairman, Dr. Dearing, the substance of which was as follows:

Early in the year the Rev. R. A. Torrey, D.D. of the Moody Bible Institute in Chicago arrived in Japan enroute for Australia. Arrangements were made by the secretaries of the Y. M. C. A. for taking advantage of his presence in the interests of Christian propagandism; so that the Committee had no occasion to act formally by way of assistance, although they were invited to do so. They took pleasure, however, in giving such informal aid as lay in their power toward making Dr. Torrey's visit most widely effective. He spoke in various places extending from Sendai southward as far as Hiroshima.

Later on information was received of the proposed visit of another evangelist, Mr. W. E. Geil, who had

participated acceptably in a series of revival services carried on in the larger cities of Australia in connection with Dr. Torrey's visit to that country. Mr. Geil arrived in Japan some time before the date on which he was expected; but through correspondence meetings were arranged for him in Yokohama, Tokyo, Sendai, Nagoya, Osaka, Kobe, Nagasaki and at some other points, and he was further aided in the making of sundry tours for information and investigation. Missionaries living in the several places above mentioned ably supplemented the work of the committee and testimony was borne from many sources to the value of Mr. Geil's services. He spent about a month in the country, leaving for Korea and China in the latter part of October.

It was also stated that an invitation to visit Japan had been extended to the Rev. Charles Outhbert Hall, D. D., President of Union Theological Seminary, New York, who was at present in India delivering the course of Barrows lectures provided from Chicago university, and that a most cordial response in acceptance of the invitation had been received both from the University lectureship committee, whose permission had to be secured, and also from Dr. Hall himself; that he was expected to reach Japan early in March and to remain until the middle of April, and that during this time he would deliver addresses in a number of the principle student centers, for which the committee were engaged in making arrangements assisted by the missionaries and Japanese brethren locally resident.

The committee was in hopes that Bishop H.W. Warren of the Methodist Episcopal Church in the United States, of whose proposal to visit Japan it had been appraised, would have come during 1902; but it could only report that his arrival early in the current year was expected and that he had

consented to give a number of addresses while in the country.*

The committee on cooperative evangelistic work, its methods and needs, then offered a report through its chairman, Rev. G. F. Draper, which was to the following effect:

The committee had not been able to arrange for a meeting during the year at which to give the subject the full and careful consideration it deserved. They had no detailed report, therefore, to offer; but they made one or two suggestions as the result of a few minutes conference held just previous to the convening of the Standing Committee, of which they hoped the Committee might be able to make some practical use. They recommended, first, that evangelistic bands consisting of speakers and singers of recognized ability be organized in three or four of the largest centers of the Empire, the purpose of their organization being to assist in special united efforts in the various cities nearest these centers, such work to be carried on in cooperation with, and on the invitation of, the workers located in these places; and, second, that local workers unite amongst themselves in an organized effort for the evangelization of the towns and villages in the territory surrounding them where the Gospel has not as yet been preached.

The report of the treasurer, Rev. J. L. Dearing, D. D., which had been audited by the Rev. G. F. Draper and found to be correct was given as follows:—

The Standing Committee of Cooperating Christian Missions in Japan in

* The Rev. George. F. Pentecost, D. D. is also expected in the near future, sent out to Japan, China and the Philippines for special evangelistic work under the auspices of the A. B. C. F. M. and the Board of Foreign Missions of the Presbyterian Church, U.S.A. (North). He will spend a considerable part of the year in Japan, and as his work will not be confined to these two denominations, it may properly be referred to in this connection. See.

account current with John L. Dearing, treasurer for the year ending Jan. 18th 1903:

Dr.	
To traveling expenses of members of the Standing Committee	63.42
To printing	6.50
To sundry expenses of the secretary	10.00
To postage and receipt-books	2.13
To balance in hand	321.50
	403.55

Cr.	
By cheques from the several missions represented on the Standing Committee by full members at pro rata assessments, the number of these full members being seventeen	403.55

Of business growing out of the reports of committees the first to be taken up was the proposed by-laws. These were considered *seriatim* and amended in one or two particulars, and then recommitted for proper phrasing during the noon interval while the Standing Committee stood adjourned.

On reassembling after luncheon the by-laws were passed in the amended form as given below.

Another matter appearing in the reports was the proposal to establish a union missionary conference in the Capital. The value and helpfulness to all concerned of the conference now held month by month in Shanghai and of that of Central Japan which meets three times a year were dwelt upon and the history of just such a gathering in past years in Tokyo itself was recounted. The project was then referred to the general business committee for further consideration and with power to act in the event of a favorable conclusion concerning it.

The suggestions made by the committee on cooperative evangelistic work were next considered, and after discussion it was decided to refer them for purposes of further inquiry to the new committee on this subject called for in the fourth article of the by-laws.

In re the death of Alexander, a committee consisting of Drs. A.D. Hail

and M. N. Wyckoff and the chairman was requested to prepare a series of resolutions to be incorporated in the minutes subsequent to adjournment. The following is the text of these resolutions:

"Since the last meeting of the Standing Committee of Cooperating Christian Missions in Japan, Thomas Theron Alexander, D.D., one of our most efficient members, has received the call of God and has passed from us to his well-earned rest.

"He joined his Mission, that of the American Presbyterian Church (North), in 1877. After five years of residence in Tokyo he removed to Osaka, and thenceforward his missionary life was spent in Central Japan, except for a few years, following his first and only vacation, which were devoted to theological instruction in the Meiji Gakuin and to evangelistic work in Tokyo and vicinity.

"He was permitted to see, and in no small measure as the fruit of his own labors, the development of several self-supporting churches, and to assist in the organization of several presbyteries of 'The Church of Christ in Japan.'

"In 1902, on account of impaired health and on the urgent advice of his physicians, he withdrew from the work in Japan and entered upon service among the Japanese in Honolulu, Hawaii, where he died suddenly on November 4th of the same year.

"Whether engaged in evangelistic work, or in theological instruction, or in consulting with the brethren of the Japanese Church, he ever manifested in himself a happy combination of positive theological convictions with large-hearted charity and fraternal consideration for others, thus fulfilling the spirit of our Lord's command, "Be ye wise as serpents and harmless as doves."

"This quality of character and his love for the whole Church of Christ preeminently fitted him for member-

ship in a committee organized for the promotion of Christian comity and cooperation. His long and devoted service, the beauty of his Christian life and the breadth of his catholic spirit had drawn all hearts to him. We had hoped that a still larger accomplishment was to be granted to him in coming years. We bow to our Father's will and in our disappointment and grief we look to Him in gratitude for the gift of such a life—a life whose full harvest we cannot measure.

"We are reminded of those who came nearer to him than ourselves and upon whom the burden of a great sorrow rests heavily. We offer to his Church, to his Board, to his Mission and to his stricken family our sincerest sympathy. May the God of all comfort reveal Himself to them and bless them with His ineffable grace!"

(Signed)

A. D. Hail.

D. C. Green.

M. N. Wyekoff.

As further matter growing out of the reports of committees it was agreed to extend to the foreign secretaries of the Y.M.C.A. an invitation to appoint one of their number a representative on the Standing Committee. The reason for such special action was, as in the case of the agents of the Bible Societies, the peculiar relation borne to Christian work as a whole by the Y.M.C.A. organization.

It was decided to invite the presence at all future meetings of the Standing Committee of those missionaries who, although not representatives, have consented, or shall hereafter consent, to act on special committees.

Furthermore, the question alluded to in the chairman's opening remarks, that of giving greater publicity to the deliberations of the Standing Committee by throwing its meetings open to the general public, was referred to the general business committee with power to act; and the same committee

was requested to make the necessary arrangements for a special address to be delivered by the chairman, or some other suitable person, at, or in connection with, the next annual meeting.

The subject of the proper transfer of church memberships by Japanese Christians when changing their places of residence was introduced by the Rev. E. H. Van Dyke who urged the propriety of some action by the Standing Committee looking to the facilitation of transfers in so far as missionary influence and agency might be made effective to this end. The importance of the subject was fully recognized in the discussion following, and the chairman invited Mr. Van Dyke to prepare a statement of the existing state of affairs amongst the churches for insertion in the Record.

A further question was raised by the Rev. F. W. Voegelien regarding the incorporation of missions under Japanese law for property-holding and other purposes. Information was given as to the experiences which several of the missions have had in the matter, but no action was taken by the Committee.

The chairman referred to the approaching completion of his work on the Record above mentioned and asked for instructions concerning its circulation, whether by sale or gift, and the matter was left, with power, in the hands of the general business committee.

In view of the prospective financial needs of the Standing Committee during the coming year the treasurer was authorized to draw upon the Cooperating Missions for as much as may be found necessary in the carrying out of its plans up to the limit of four hundred yen in addition to the surplus remaining over from the year just ended.

On motion the thanks of the Committee were extended to the Young Men's Christian Association for its kindness in placing a room at the

Committee's disposal for the purposes of the present meeting.

At this point the chairman was asked to select a committee to prepare nominations for officers for the ensuing year and for the members of the several standing committees provided for in the by-laws. This committee was made to consist of Messrs. Topping, Haden and Hagin. Their report when rendered was slightly amended to bring it into accord with previous action by the Standing Committee, and the nominations were then confirmed. Rev. A. D. Hail, D.D. became Chairman, Rev. G. F. Draper, Vice Chairman and Revs. T. M. MacNair and J. L. Dearing, D. D. were continued as Secretary and Treasurer respectively. The standing committees were constituted as follows:

On Christian Literature, Drs. D. C. Greene and M. N. Wyckoff and Rev. Henry Topping;

On Cooperative Evangelistic Work, Revs. G. F. Draper, A. D. Hail, D. D., H. K. Miller, E. H. VanDyke, G. W. Fulton and F. W. Voegelien;

On Visiting Speakers and Lecturers from abroad, Dr. J. L. Dearing and Revs. T. H. Haden and S. P. Fulton;

On Educational and Eleemosynary Work, Drs. J. H. Pettee and M. N. Wyckoff together with Rev. T. H. Haden and Miss M. A. Spencer;

On Statistics, Revs. H. M. Landis, D. S. Spencer, W. P. Buncombe and A. Pieters; (*)

On General Business (Executive Committee) Revs. T. M. MacNair, G. F. Draper and F. E. Hagin and Drs. D. C. Greene and J. L. Dearing.

The general business committee was on motion empowered to fill vacancies in any of the above standing committees should such occur.

It was decided to hold the next an-

nual meeting in January 1904 as near the middle of the month as practicable, and the general business committee was directed to fix upon the exact date and the place and to make all necessary arrangements.

The secretary was instructed to have the minutes printed together with the Constitution and By-laws and the roll of the Cooperating Missions and their representatives, and to send copies of the same to such of the local papers as might care to publish them.

After the reading and approval of the minutes the meeting adjourned with prayer by the retiring chairman, Dr. Greene.

D. C. Greene, (retg) Chairman
T. M. MacNair, Secretary.

THE FOLLOWING IS THE ROLL
OF THE STANDING COMMITTEE AND
OF THE MISSIONS REPRESENTED
UPON IT:

American Board,	Rev. D. C. Greene, D.D.* (F)
	" J. H. Pettee, D.D.* "
American Baptist Missionary Union,	" J. L. Dearing, D.D.* "
	" H. Topping * "
American Christian Convention,	" E. K. McCord * (C.)
Christian Church,	" F. E. Hagin * (F.)
Evangelical Association,	" F. W. Voegelien* (C.)
Methodist—Canadian,	" A. C. Borden (F.)
	Miss M. A. Robertson "
Methodist—U.S.A. North(EastJapan),	Rev. G. F. Draper * "
	Miss M. A. Spencer, * "
Methodist—U.S.A. South,	Rev. T. H. Haden * "
Methodist—Pro- testant,	" E. H. Van Dyke * "
Presbyterian—U. S.A.Cumberland,	" A. D. Hail, D.D. * "
Presbyterian—U. S. A. North (East Japan),	" T. M. MacNair * "
Presbyterian—U. S. A. North (West Japan),	" G. W. Fulton "
Presbyterian—U. S. A. South,	" S. P. Fulton * "
Reformed—Dutch (North Japan),	M.N. Wyckoff, D. Sc. *,
Reformed—Dutch (South Japan),	" A. Pieters * (C.)
Reformed—German,	" H. K. Miller * (F.)

*Dr. J. H. Pettee and Rev. S. M. Hamblen were later added to this committee.

Society of Friends grouped with the Scripture Union and several individuals, " Gurney Binford * (C.)
 United Brethren, " A. T. Howard †
 Other missions that are entitled to representation (from having approved the Constitution of the Standing Committee) but which have not yet appointed representatives are:
 The Lutheran. (C)
 Woman's Missionary Union. (C.)
 * Present at the meeting
 (F.) Full member.
 (C.) Corresponding member.
 † Represented at the meeting by his colleague, Rev. Joseph Cosand.

CONSTITUTION OF THE STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS IN JAPAN.

ARTICLE I.—NAME.

This Committee shall be called the Standing Committee of Cooperating Christian Missions in Japan.

ARTICLE II.—FUNCTIONS.

1. This Committee shall serve as a general medium of reference, communication and effort for the cooperating missions in matters of common interest and in cooperative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or cooperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions.

2. The work of this Committee may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special even-

gelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of cooperative evangelistic effort;

(c) In securing joint action to meet emergencies affecting the common interests of the cooperating missions.

3. In serving as a means of communication between the cooperating missions the Committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.)

ARTICLE III.—COMPOSITION.

1. This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to cooperate with it on the following basis, to wit;

(a) Each mission having fifteen members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member;

(b) Each mission having forty-five members shall be entitled to two representatives with full powers;

(c) Each mission having seventy-five members, or more, shall be entitled to three representatives with full powers;

(d) Any mission having a membership of not less than five shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

4. The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV.—WITHDRAWAL.

A mission may at any time withdraw from cooperation with the Committee by notifying the secretary in writing of its decision to do so.

ARTICLE V.—OFFICERS.

The officers of this Committee shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI.—MEETINGS.

1. Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members representing at least three missions, or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the cooperating missions, or groups of missions, having full members.

ARTICLE VII.—EXPENSES.

1. The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500 per annum, be met by the several missions represented by full members in proportion to such representation.

2. Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII.—AMENDMENTS.
Amendments to this constitution

may be proposed at any time either by the Committee or by any one of the cooperating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

BY-LAWS.

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following standing committees of not less than three members each shall be appointed at each regular annual meeting:

(a) On Christian Literature;

(b) On Cooperative Evangelistic Work;

(c) On Speakers from abroad;

(d) On Educational and Eleemosynary Work;

(e) On Statistics;

(f) On General Business (Executive Committee).

It shall be the duty of the last named committee to authorize the disbursement of funds and attend to all other ad interim business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and, except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Standing Committee with at least fifteen copies of the proceedings of each meeting of the committee.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.







MINUTES OF THE FOURTH GENERAL MEETING OF
THE STANDING COMMITTEE OF CO-OPERATING
CHRISTIAN MISSIONS IN JAPAN.

The fourth general meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association in Kanda, Tokyo, on January 18th, 1905. Twenty-two representatives from twenty different missions were present. (See appended list.)

The meeting was called to order at ten o'clock A.M. with Rev. W. E. Towson in the chair. Rev. W. P. Buncombe read a passage of Scripture and offered prayer.

The chairman, in a few opening remarks, expressed appreciation of the courtesy shown him in his appointment as presiding officer for the year.

The secretary followed with an *ad interim* statement, to the effect that he had attended to the publication of the minutes of the last meeting, as directed, and had extended to the officers of the Young Men's Christian Association the thanks of the Standing Committee for the use of its rooms on the occasion of the said meeting; also that he had received from the Central Japan Mission of the Church Missionary Society a notification of its having decided to take part in the movement represented by the Standing Committee, and of the appointment to full membership, in pursuance of this action, of the Ven. Archdeacon H. McC. Price and the Rev. W. P. Buncombe; that a like notification had^t come from the mission of the Woman's Missionary Union, with the announcement that Miss I. N. Crosby had been elected a member of the Committee; and further, that the foreign secretaries of the Young Men's Christian Association had accepted the Committee's invitation of two years,

ago (see minutes of the annual meeting of 1903), and had chosen Mr. V. W. Helm to represent them. The changes that had taken place during the year in the personnel of the Committee as previously constituted were also announced, including the loss by resignation of the member for the South Japan mission of the Reformed (Dutch) Church, no substitute for whom had as yet been appointed.

The treasurer's report was next presented by Rev. J. L. Dearing, D.D., and was as follows:—

Dr.	<i>Yen.</i>
To Traveling expenses of members in attendance upon the annual meeting in January, 1904.....	101.20
„ Printing "The Christian Movement," 1st edition, 1000 copies	290.00
„ Printing "The Christian Movement," 2nd edition, 400 copies	78.00
„ Editorial expenses connected with the same	17.90
„ Sundry printing	13.88
„ Postage, stationery, etc	5.00
„ Balance	299.36
Total.....	805.34
Cr.	
By Balance brought forward from 1903	245.68
„ Donation from the mission of the Society of Friends	3.60
„ Donation from Joshua Levering, Esq., Baltimore, Md., U.S.A.	10.00
„ Sales of "The Christian Movement," during the years 1903-4	16.68
„ Pro rata assessment of <i>Yen</i> 29.41 for eighteen full members... ..	529.38
Total.....	805.34

The report was referred to an auditing committee, consisting of Revs. G. W. Fulton and A. C. Borden and Prof. E. W. Clement.

The secretary reported for the executive committee in substance as follows:—

1.—That the second issue of "The Christian Movement in Relation to the New Life in Japan" had appeared from the press early in the summer, and been widely circulated, partly by sale and partly by distribution in accordance with

the mailing list for free copies, which had been authorized by the Committee, the Methodist Publishing House acting as the distributing agents;

2.—That the committee had concurred in the selection, by the executive committee of the Evangelical Alliance, of the following missionaries for, and in their invitation to take part in, the evangelistic work amongst Japanese soldiers in Manchuria, for which the Government's permission had been obtained; the persons selected being the Revs. W. P. Buncombe, C. A. Clark, J. G. Dunlop, A. D. Hail, D. D., D. Norman and Mr. C. V. Hibbard, with Rev. W. Wynd as the latter's alternate, in case separate arrangements for the Y. M. C. A. should be secured; and that subsequently, on the completion of such separate arrangements, Mr. Wynd was made the committee's sixth appointee; and further, that a report of the present status of this *imonshi* movement would be offered by Rev. H. H. Coates, to whom the committee had entrusted the matter in so far as participation in it by the Standing Committee was concerned; also that the expenditure of *yen* 200 from the funds of the Standing Committee was authorized, should this amount be needed, in whole or in part, for supplementing such sums as would be provided by the missions to which these several brethren belonged;

3.—That, on the retirement from the executive committee of Rev. G. F. Draper, his successor on the Standing Committee, Rev. J. W. Wadman, had been invited to serve also as a member of the executive committee, and had done so until his own departure from Japan not long after, since which time the place on the committee had remained vacant;

4.—That Rev. A. D. Hail, D.D., had been made a member of the committee appointed to investigate the Tokyo school for foreign children, *vice* Rev. H. K. Miller, resigned, and that this committee had presented a favorable report, which was thereupon published in "The Japan Mail," "The Japan

Times," "The Kobe Herald," "The Japan Evangelist" and the Committee's own periodical, "The Christian Movement";

5.—That a vacancy having occurred in the committee on speakers from abroad, due to the resignation of Rev. C. M. Myers, the place had been filled by the appointment of the Ven. Archdeacon H. McC. Price;

6.—That Rev. D. C. Greene, D.D., had resigned from the committee on Christian literature, and that the executive committee's attempts to fill the vacancy thus created had not been successful;

7.—That Dr. Greene had been invited to edit "The Christian Movement" for the year 1905, and had consented to do so;

8.—That a recommendation for the carrying on of Christian work among the troops stationed in the Capital, should there be opportunity therefor, had been received and referred to the executive committee of the Evangelical Alliance;

9.—That Rev. J. L. Dearing, D.D., and Mr. V. W. Helm had been invited to prepare the proposed circular of information for tourists concerning mission and church work in Japan, and were at present engaged upon the same;

10.—That the secretary and Dr. Dearing had been asked to present to the Conference of Board Secretaries meeting in New York during the present month the wishes and hopes of the Standing Committee, expressed at the last meeting, regarding the extension to Japan of the Barrows India Lectureship, and that the desired communication had been sent;

11.—That, at the request of the chairman of the Standing Committee for the appointment of a substitute to deliver the annual address at this meeting of the Committee, the Rev. S. H. Wainwright, M.D., had been invited to take the place, and had consented, and that arrangements had been made for meeting the expenses involved out of the funds in the treasury for the current year, and

12.—That certain letters, which would be read to the Standing Committee later in the day, had been received, touching on the general subject of comity in the conduct of mission and church work in Japan and elsewhere.

The committee on Christian literature next offered its report through the Rev. H. H. Coates, to the effect that the combination of publishers' catalogues, as proposed at the last annual meeting, had been prepared, thus bringing together into convenient form the several sources of information regarding the Christian literature at present available; that not prices alone, but details as to style and contents also, had been to some extent introduced, and that therefore the publication, when it appeared, was calculated to meet the desires of the Committee, at least in part, pending a more complete survey of the literature at some future time.

The issue and circulation of the catalogue, as here provided, was then referred to the incoming executive committee.

1. The report of the committee on co-operative evangelistic work was presented by Rev. A. D. Hail, D.D., and was in substance as follows:—

1.—That the case of comity referred to the committee at the last meeting had been satisfactorily adjusted between the parties concerned, thus making committee action in the matter unnecessary;

2.—That under the auspices of the Evangelical Alliance the Emperor's Birthday had been observed as a day of thanksgiving, and of prayer for the outpouring of the Holy Spirit upon the churches, and the stirring of a more pronounced evangelistic impulse, suited to the exceptional war conditions and opportunities that prevail, and

3.—It was recommended, for meeting effectively these needs of the time, with sorrow visible on every hand and an unusual seriousness pervading the public mind, that steps be taken looking to the inauguration of a united evangelistic

movement throughout the empire.

The report was adopted and the recommendation referred to the incoming committee on co-operative evangelistic work.

The following is in brief the report of the committee on speakers from abroad, which was presented by the chairman, Rev. J. L. Dearing, D.D. :—

There has been but little occasion for effort on the committee's part during the year. Comparatively few travelers have come to Japan, none, so far as is known, whose special co-operation in Christian effort here might naturally have been invited. Moreover, in view of the war, it has seemed unwise to approach speakers from abroad with a view to their visiting Japan for this express purpose. So far as the future is concerned, however, the committee is informed that several men of prominence in the home churches may shortly be passing this way, and may be available for such services as have been secured by the committee in past years; among these brethren being the Revs. W. W. White, Ph. D., J. Wilbur Chapman, D.D., Howard Agnew Johnson, D.D., and the next Barrows Lecturer to India, Pres. Charles Cuthbert Hall.

The report of the committee on educational and eleemosynary work was given in part by Prof. M. N. Wyckoff, Sc.D., and in part by Rev. J. H. Pettee, D.D. Dr. Wyckoff said that the only matter of general interest in connection with the subject of education, to which the committee would call attention, related to the privileges granted by the Department of Education subsequent to the date of the last meeting of the Standing Committee, and that a full account of these privileges had been given by Rev. William Imbrie, D.D., in the second issue of "The Christian Movement", published in July. Dr. Pettee stated that, the committee deemed it inadvisable to prepare at present the census of Christian charities recommended a year ago, but that the work would be undertaken as soon as circumstances more favorable for doing it satisfactorily should arise.

Dr. Pettée reported also for the committee on statistics.

The report was embodied in the following resolution, which was adopted, to wit: That the words *including a statistician (who need not be a member of the Standing Committee)* be added to the words *On Statistics* in section 4 (e) of the By-Laws.

In this connection the map of Japan, prepared by Rev. H. M. Landis to accompany the "Tokyo Missionary Conference" volume of four years ago, was exhibited to the Committee, and Mr. J. L. Cowen, of the Methodist Publishing House, was asked to point out its general features. This he did, taking occasion to refer to the forthcoming publishers' announcement for a description in detail. The careful and laborious efforts expended upon the map by Mr. Landis and those who had been associated with him was then recognized by a vote of cordial appreciation.

The secretary offered a report concerning the proposed preparation of a union Sunday-School hymnal. He stated that an effort in this direction, the expenses of which should be met out of the proceeds of the sale of the general hymnal (*Sambika*), had been authorized by three of the four churches or church groups interested, and that the undertaking would probably be begun by the hymnal committee some time during the current year.

Dr. M. N. Wyckoff reported for the committee that had been appointed to consider the establishment of a school for the study by foreigners of the Japanese language. He referred to a promising effort now making under the direction of a well known teacher, Mr. I. Matsuda, and said that, in the opinion of the committee, it would be better to await the issue of this experiment, in the hope that it would meet all the requirements of the case.

The report was adopted and the committee continued for another year.

Rev. B. C. Haworth, D. D., was then invited to inform the Committee regarding the success thus far of the effort to carry on a school for foreign children in Tokyo. His statement was in substance as follows:—

§ The school is now in its second year, and may already be said to have an assured future. During the fall term just ended, the number of pupils reached 101, and although the enrollment is now somewhat smaller (between 90 and 95), owing to the cold weather and a slight epidemic of sickness, there is promise of a considerable increase when the spring term opens.

The school is occupying three separate buildings in Tsukiji, all rent free, namely, the Parish House of the American Episcopal mission, a smaller building some distance away belonging to the Church Missionary Society and the building formerly used by the Union Church, which is still farther removed and in another direction. Some assistance has been rendered by the Canadian Methodist mission, in the shape of a loan of school furniture, and there have been small grants in aid from some of the home Boards. With these and the tuition receipts, the school committee have been able to meet the necessary expenses to date. The necessity however, for a larger and better equipment—furniture and apparatus, books of reference, maps, charts, etc., but first of all a commodious building—is too obvious to need demonstration.

Several of the instructors in the school, the “mother-teachers,” receive only nominal salaries, designed to cover the tuition of their own children and to meet traveling and other expenses. Others, to the number of seven, are paid in the usual way, and in varying amounts, according to the time given. Altogether, therefore, the expense involved in carrying on the school is considerable, notwithstanding the free use of the buildings.

Dr. Haworth remarked on the “advantages to the missionary cause of a school where the children of missionaries

can be prepared for matriculation in the home colleges," and expressed the hope that some plan might be devised, whereby the interest and sympathy, which the school has a right to expect from the missionary body, as a whole, should be enlisted in its behalf: and not only from the missionary body; for there are non-missionary friends of the school who have manifested a keen interest in its welfare, and the number of whom might with due solicitation be increased. It was stated that "the experience of the past four terms gives reason for the belief that, if the school were suitably housed and equipped, it would, by careful management, pay its running expenses from the receipts for tuition"; but that, pending such an arrangement, there would be need for the continuation of the grants just referred to and for a like consideration from other of the home Boards which have not yet contributed.

A great desideratum is the provision of a home for such of the children as come from a distance. If this need could be met, the attendance would undoubtedly be largely increased. As it is, there are no fewer than twenty-eight pupils of this class, or more than a fourth of the whole number. This point is clearly one where co-operation among the various friends of the school might achieve valuable results. The problem of a suitable matron for such a home may be considered as already solved, a lady well qualified for the position having expressed a deep interest in these children, and indicated a willingness to undertake the care of a limited number "as a labor of love," should the necessary building be secured.

A committee, consisting of the chairman, Archdeacon Price and Miss M. A. Spencer, was then appointed to visit the school, and report later to the executive committee for publication.

Rev. H. H. Coates was asked for information regarding the proposal to provide Christian *imonshi*, or *chaplains*, for the Japanese army. He stated that permission had been received

early in the year to send as many as twelve, six Japanese and six missionaries, and with the permission the assurance had been given that, as soon as favorable conditions obtained at the front, the necessary instructions would be issued and provision made for transport and entertainment, as in the case of the representatives of other religions; that this was as far as the matter had gone up to the present, except as some of the Japanese brethren had participated in the work which the Young Men's Christian Association had been permitted to open, at their own expense, at Antung and other places.

At this point, the secretary explained the composition of the mailing list for "The Christian Movement", and asked on behalf of the executive committee for instructions as to whether the list should be reduced from its present size of more than four hundred addressees, and farther, as to whether the price of the periodical to the general public should not be increased. It was stated that letters concerning the pamphlet had been sent to the Conference of Board Secretaries in New York, with a view to securing its wider circulation abroad through such agencies as the Conference might be able to suggest. It was accordingly decided to make no recommendation regarding the questions raised, but leave the committee free to act in the light of such replies as should be received from New York. Newspaper notices and other words of commendation were then read, showing the place of influence to which "The Christian Movement" has already attained, and its promise for the future as a means of furthering the interests of the missions and churches which it represents.

A committee on nominations, consisting of Revs. A. D. Hall, D.D., F. E. Hagin and the secretary, was then appointed, whereupon the Standing Committee adjourned for lunch, to re-assemble at half past two in open session to hear the annual address by Rev. S. H. Wainright, M.D.

The afternoon session was opened with prayer by Rev. G.

W. Fulton. Dr. Wainright was then introduced and spoke to a large and representative audience on the subject of *Protestantism and the Religious Situation in Japan*.

At the conclusion of the address, the chairman thanked Dr. Wainright on behalf of the Committee for his able and valuable paper, and the public session was brought to a close.

A short interval followed, and the Committee was again called to order for the transaction of business.

The secretary read two letters, one from the mission of the Canadian Methodist church, concerning the occupancy of Yamashiro province, and in particular the city of Kofu, as a field for missionary endeavor, and setting forth the purposes of the mission with regard to that region; and one from Pres. William DeWitt Hyde, of Bowdoin College, regarding the interdenominational activity which has for some time past been in progress throughout the State of Maine, United States of America.

The auditing committee reported that they had examined the treasurer's accounts and found them correct.

The fact that a series of Sunday School lessons, devoted exclusively to the subject of temperance, had been advertised as in course of preparation was then mentioned to the Committee, and the question was raised as to the probable effect of the enterprise on the union Sunday School literature, which has for some time past been in circulation among the churches. The matter was referred to the incoming committee on Christian literature, with the request for its investigation and such action of an advisory nature as should seem to be called for.

The committee on nominations brought in the following report, which was adopted, and the secretary was directed to cast the ballot for the list as a whole, namely:—

- For Chairman,
Rev. G. W. Fulton;
- " Vice-chairman,
Ven. Archdeacon H. McC. Price;

- ” Secretary,
Rev. T. M. MacNair;
- ” Treasurer,
Rev. J. L. Dearing, D.D.;
- ” Statistician,
Rev. H. M. Landis;
- ” the Committee on Christian Literature,
Revs. H. H. Guy, Ph. D., B. C. Haworth, D.D., H. H. Coates and J. Cosand and Mr. F. Parrott;
- ” the Committee on Cooperative Evangelistic Work,
Revs. W. P. Buncombe, F. W. Voegelein, A. D. Woodworth, H. K. Miller, A. D. Hail, D.D., A. C. Borden and G. Bowles;
- ” the Committee on Speakers from Abroad,
Revs. J. L. Dearing, D.D., S. P. Fulton, D.D., G. Chapman, and A. Pieters and Mr. F. Parrott;
- ” the Committee on Educational and Eleemosynary Work,
Revs. J. H. Pettee, D.D. and U. G. Murphy, Profs. M. N. Wyckoff, Sc. D. and E. W. Clement and Misses M. A. Spencer and I. M. Hargraves;
- ” the Committee on Statistics,
Revs. J. H. Pettee, D.D., W. P. Buncombe, S. W. Hamblen and D. S. Spencer, together with Rev. H. M. Landis, Statistician, as chairman *ex officio*.
- ” the Executive Committee,
Revs. D. C. Greene, D.D., J. L. Dearing, D.D., F. E. Hagin, B. Chappell and T. M. MacNair.

The secretary was requested to send to the Young Men's Christian Association a letter expressing the Committee's appreciation of the courtesy shown in the provision of the Association parlors for the uses of the present meeting and those of the two years previous, and the treasurer was authorized to accompany this letter with a cheque for ten *yen*.

It was urged that steps be taken to bring "The Japan Evangelist" into closer touch with the Standing Committee as an agency for giving publicity to its efforts and aims; and in the same connection the question was raised as to the practicability of so extending the scope of "The Evangelist," through aid rendered by the Committee, as to include translated extracts from the Japanese religious papers. Both these

matters were referred, for consideration and a report at the next meeting, to the newly elected committee on Christian literature.

At this point the following resolution was offered and was passed unanimously by a rising vote, to wit:

That we, the Standing Committee of Co-operating Christian Missions, in session in Tokyo, January 16th, 1905, in view of the absence from this meeting on account of serious illness of the Rev. D. C. Greene, D.D., request the secretary to communicate to Dr. Greene our deep feeling of regret that he is unable to be present with us, and to assure him of our sincere sympathy and of our hearty and thankful appreciation of his efforts, that have been so untiring, towards promoting the various objects of this body, and particularly of the labor he has expended on the preparation of the annual reports of the churches, which have appeared in "The Christian Movement in Relation to the New Life in Japan".

A proposal that an obituary list be made a further feature of "The Christian Movement" in its successive issues was approved, conditionally upon the editor's finding it practicable to secure the preparation of the same.

The secretary was directed to send to each of the missions not yet represented on the Standing Committee a statement of the steadily widening fellowship which the Committee enjoys, and to cordially invite them to take part in the movement.

The secretary was also directed to have the minutes of the meeting incorporated in the forthcoming issue of "The Christian Movement" and in "The Japan Evangelist," and to have the usual number of copies struck off from the plates of the last mentioned for the uses of the Committee. He was further directed to have the Constitution and By-Laws reprinted in small pamphlet form, and to supply copies of the same to the members of the Committee and to any others who might desire them.

The treasurer was authorized to draw upon the co-operating missions up to the usual limit (*Yen* 500) for such

sums as may be required for the work of the ensuing year in addition to the surplus remaining over from the year just ended.

The executive committee was empowered to fill vacancies in the several sub-committees, and was directed to make the necessary arrangements for the next annual meeting, to be held as near as practicable to the middle of January, 1906.

After the reading and approval of the minutes, the meeting adjourned with prayer and the pronouncing of the benediction by the chairman.

T. M. MACNAIR, Hon. Sec.

Roll of the Standing Committee and of the Co-operating Missions, January, 1905.

American Baptist Missionary Union,	Methodist Protestant,
Prof. E. W. Clement* (F),	Rev. U. G. Murphy* (F),
Rev. J. L. Dearing, D.D.* (F),	Presbyterian—Cumberland,
American Board,	Rev. A. D. Hail, D.D.* (F),
Rev. D. C. Greene, D.D. (F),	Presbyterian—U.S.A., North (East
Rev. J. H. Pettec, D.D.* (F),	Japan),
American Christian Convention,	Rev. T. M. MacNair* (F),
Rev. A. D. Woodworth* (C),	Presbyterian—U.S.A., North (West
Bible Societies,	Japan),
F. Parrott, Esq.* (C),	Rev. G. W. Fulton* (F);
Church Missionary Society—Central	Presbyterian—U.S.A., South,
Japan Mission,	Rev. S. P. Fulton, D.D.* (F),
Rev. W. P. Buncombe* (F),	Reformed—Dutch (North Japan),
Ven. Archdeacon H. McC.	Prof. M. N. Wyckoff, Sc. D.* (F),
Price* (F),	Reformed—Dutch (South Japan),
Disciples of Christ,	.....(C),
Rev. F. E. Hagin* (F),	Reformed—German,
Evangelical Association,	Rev. H. K. Miller* (F),
Rev. F. W. Voegelien* (C),	Society of Friends, Scripture Union,
Methodist—Canadian,	etc.,
Rev. A. C. Borden* (F),	Rev. G. Bowles* (C),
Miss I. M. Hargraves* (F),	United Brethren,
Methodist Episcopal—U.S.A., North,	Rev. J. Cosand* (C),
Rev. B. Chappell* (F),	Womans Missionary Union,
Miss M. A. Spencer* (F),	Miss I. N. Crosby* (C),
Methodist Episcopal—U.S.A., South,	Young Men's Christian Association,
Rev. W. E. Towson* (F),	V. W. Helm, Esq. (C).

* Present at the meeting.

(F) Full member.

(C) Corresponding member.

There were present also the following, as additional members of sub-committees:

- Rev. H. H. Coates, Methodist—Canadian, J. L. Cowen Esq., Methodist Episcopal—U.S.A., North.
- Rev. B. C. Haworth, D.D., Presbyterian—U.S.A., North (East Japan), and
- Rev. S. W. Hamblen, American Baptist Missionary Union.

Rev. Robt. Spear
156 5th Ave.

TIDINGS FROM AFAR

"In Thee Shall All the Nations of the Earth be Blessed."

VOL. IV.

JULY—AUGUST, 1905.

No. 6.

THE WORK IN ETAH.

A New Church Organized and the Work Advancing—Mr. and Mrs. Lawrence Now in the Hill District.

ETAH, U. P., INDIA, June 19, 1905.

Dear Friends: They say that people living in the East see the sun first and I have always understood that Korea is in the East, but this time the sun came to India first. We know Blair must be congratulated on having two fine daughters but in the East a son is something to brag about and if any boy is worthy of such unstinted praise as is given to the boys in India, how much more worthy is the matchless little fellow who came to Etah on the evening of May 3d. On his cards he signs himself Carl Evans Lawrence. He was then an eight pounder but he didn't stay content with that long. He has the honor of being the first Etah boy. But we don't need to praise him for everybody says he is a prize baby. He came in a hot time but stood it nobly, only it is hard to be always good when ones back is covered with prickly heat, as his was. So a hammock was made for him from a tennis net and he did better. He has seen a great deal in these six weeks, for he is now in the hills. The novelty of the dak gari struck him at first but he soon decided that as his mother and father were in it too it must be all right, so he went asleep. But it was a nasty evening. The wind was dust-laden and hot and seemed to grow hotter as the sun went down; it was like a snow storm except that the temperature was not the same.

The earthquake that destroyed Dharmasala did some damage here also. Woodstock school was badly shaken and Upper Woodstock, one of the Mission houses, was so badly cracked that a number of the walls have had to be rebuilt from the bottom. We felt the shock very plainly at Etah.

The plague has now died out but not as soon as on other years. We are beginning to thing of preventative measures for next year, which seems to be in the destruction of rats and mice. It is hard on the rat to die of plague or be killed in a trap. He is between the mill stones.

In April we organized our first real Indian church in Etah station; of course there has been one in Etah



FATHER AND SON.

but its membership is so largely those who are in mission service that it is somewhat artificial. This is a little church ten miles from Etah and the members are villagers. I love to hope that it will gradually grow and become a light. We look to it for an example that many other villages will want to follow and in the next few years I think we shall be able to organize many more. About a month ago I conducted the first communion service at the little church and I am sure that there must have been a great difference manifested then in their conduct and that of a few years before; they sat so quietly and listened so attentively. I went out and conducted services for three evenings previously, going out in the evening and returning by moonlight. The worker who is there reports that one man, who was a nominal Christian, manifests a great change and I do hope it may be real for it may be the earnest of what we all so much long to see—the power of the Holy Spirit to change the lives of our converts. Some people say it must be a gradual uplifting through teaching, and that the things we see in Christian lands are not possible here

in the midst of heathenism, but why should this be? For this reason I am so glad to see an evidence that when the simple truth is presented in faith and love, men believing may be transformed. A certain foundation is no doubt necessary, but I believe we have that already. I feel that now the great need of our work in Etah is evangelistic effort applied to bringing our people into a more living touch with the Savior. We are so in hopes that we may see a real genuine outpouring of the Spirit on our district. One great hindrance to work, to earnest striving for the winning of souls by our people, is found in the apathy of Hinduism and Mohammedanism, and can we expect that this apathy will not be found among our people? The Mohammedans say to kill the non-believer; the Hindu cares for no one but his own caste-fellow. The Christian has to wage a great fight against this deadening apathy.

We are looking with great interest to the reports of a movement in the Welsh mission in Assam where it seems that a genuine revival is in progress. If constant effort is necessary in Christian lands to keep people from becoming cold and indifferent, how much more is such effort necessary for a Christian community hardly out from idolatry and still surrounded by all kinds of superstition. I want to make a strong appeal at this time for definite prayer for Etah work. We are intending to work and pray for a revival in our midst. Some day we will have it but if we could only have such an outpouring of God's Spirit such as is happening in other places—this year—what an advance we would see! How many who are wondering what the Christian religion is would see the answer in the lives of Christ's followers! Pray for the outpouring of the Spirit, pray that Christians may be led to forsake every old custom that contains an appeal or acknowledgement of their old gods and goddesses. Pray that God will lay a stronger sense of responsibility for the saving of souls on the heart of every preacher, and above all do not forget to pray for us, for sometimes it is perhaps something in the life of the missionary which hinders the working of God's Spirit.

A couple of months ago I and a preacher went out to a village on our wheels and had a genuine Pauline experience, though I am afraid perhaps we may not have acted as Paul did under such circumstances. We were stoned by a mob of Hindus on the excuse that they thought we were bringing plague, though I think that was only a pretence to cover their hatred of our work. No injury was done though the clouds rained thick and close for a few minutes. This was a thing that could not be overlooked, so twelve men were arrested and after a long drawn trial before a Mohammedan judge, six or eight were convicted and given a light sentence, but all has been quiet since. We seldom make use of the courts, but this was a case that could not well be passed over for the news of the as-

sault soon spread and our Christians would not have been safe if the people thought that a Sahih could do nothing when assaulted.

One of the boys who was taken during famine time always thought his father and mother were living. This spring he became very restless and wanted to go to see them. He was brought from Central India. I found through correspondence that his mother is living, so I told him he could go and see her. Such a happy boy! He started off with us when we came up to the hills. I have since heard from him and he says his people were very glad to see him and wanted him to stay and they would get him reinstated into their caste. But he said, "I won't do it. I won't give up Jesus." I was so pleased to know that he was so firm in his faith.

I had a call one Sunday morning from a prominent Hindu who was attached to the police service and was just going on the pension list. There was to be a celebration that night in his honor and he had come to ask me to give elegance and grace to his gathering by my presence. They are so ready to hlow their own horns. I asked him what he expected to do now that he had retired from service. "O, I will Allah, Allah, karo," that is he would now worship God. They are in the habit of saying that they have no time for worship when they are in business. But said I, "Are you not a Hindu?" "Yes, but I think that there is no difference in religions. They all amount to the same thing." He then said that he was going to a place on the Ganges and was going to take with him a large sack filled up with paper pellets in which he had written various sentences. These pellets he was going to throw one by one into the river, repeating at the time the name of his mother. This I think is a curious mixture of Hindu and Mohammedan ideas. I then said that we did not consider that all religions were equal, and asked him if he would not read the Gospel and he said he would and so I gave him one and he later sent the price of it. We are always pleased to get a copy of the Bible or a Gospel in circulation. I have no doubt that nearly every copy makes a friend for Christianity and perhaps eventually a follower of Jesus. The Bible Society reports a sale of 178,000 copies of the Bible and Gospels during the last year, the greater part of which are sold in the provinces of North India; and the encouraging part of it all is that the sales are increasing year by year.

Yours in the work, J. H. L.

MISSIONS PROSPERING IN KOREA.

The Marriage Question a Difficult Problem—The Work Should be Divided Among the Different Denominations.

PYENG YANG, KOREA, June 16, 1905.

Dear Friends: A good while ago in one of our letters

Courtesy

to TIDINGS, Mrs. Blair referred to the instance of a young Korean woman who had deserted her first husband and, after living for some years, apparently happily, with another man in a distant section of the country, felt constrained on accepting Jesus to return to her first husband. The case was an unusually pathetic one and the sympathy of many at home no doubt, went out to the woman. It was even suggested to us that we were wrong in putting this necessity upon her. On receipt of one letter referring to this matter I promised to discuss the general question somewhat at length in TIDINGS FROM AFAR.

The marriage question everywhere on the foreign field is one of the most common and most difficult of missionary problems. In the case of the young woman who returned to her legal husband after becoming a believer, it is not fair to say that we imposed the duty upon her. She herself, after reading Christ's words felt that she had done wrong in leaving her home and that she could only repair the injury by returning. But before speaking farther of her case let us consider a moment the general status of marriage in Korea.

The Korean marriage law is very strict. A woman under no circumstances is condoned in deserting her legal husband, and for a man to desert his wife, though not looked upon like the same offense in a woman, is nevertheless considered a sinful act. While the law permits a man to have more than one wife if he desires, only the first is a legal wife and I am sure that I am right in saying that the national conscience condemns polygamy of any sort. In other words, while the country is full of infidelity and immorality, there is no question in the mind of any of the sin involved. When this woman deserted her husband she knew by the light of her heathen conscience that she had sinned against God. * In her case I doubt if she was absolutely bound by Christ's teaching to return to her husband, since he in the meantime had taken another woman. Both parties were perhaps equally guilty of the one sin for which the Scriptures allow divorce. However she did not so argue the case. In her mind she had sinned against her husband first, and for the sake of Jesus determined to return to him. The result was that when she returned she found that his second wife had died and her husband not only received her back but was led by her influence to believe in Christ. Nor can we say that she wronged the man she left at Wow Sau. He knew when he took her that she was not and could not be his wife by Korean law. Therefore when they ran away he too was guilty of a great sin before the law and before God.

I know it was easy to excuse the young woman for running away. Her first husband did not love her, and her lot, like the lot of so many heathen women, seemed almost unbearable. You doubtless know how almost all heathen girls are sold as mere children to some man whom they have never seen to become the

wife of his son. No thought of love enters into the contract. Oftenest the desire to secure a servant is the propelling motive of the marriage. But it is the common and almost the only marriage in Korea, and there is no warrant in the Bible that I know of to justify us in setting aside or in doing anything to lessen its sanctity. Not only so but we need to use the greatest care how we introduce any other idea of the marriage contract. Certainly we can preach and insist that Christian husbands and wives should love one another and, thank God, there are hundreds of homes here, now entirely transformed by Christ's teaching, but have we any right to teach that people must know and love each other before they are married? Of course in the end Christianity will surely, here as in America, so revolutionize society that marriage for love will become possible. But to-day it would outrage all Korean ideas of propriety for unrelated young men and women to see and speak to each other. The girl is secluded as far as possible in her father's home. Now if we should take the position that this custom was sinful and advise our young people to associate together in any such fashion as we do in America we would provoke continual scandal and would bring down on ourselves the condemnation of all the Koreans about us.

No, such customs cannot and ought not to be suddenly changed. It is impossible for you at home to comprehend just how careful we have to be in these matters, lest we remove too early the constraints of customs in a country where Christian character and self control are in formation only. And just in proportion as we consider the native marriage during heathenism sacred and binding, we are also compelled to insist that our people shall do all they can to bring their lives into harmony with laws human and divine before receiving them into the church. We have but one policy, never to receive a man or woman living in unrighteous marriage relations. This often necessarily involves great hardship but it is not strange that the correction of sin should give pain. In my experience so far, I am sure that strict adherence to the rule, while in specific instances it may seem severe, yet makes for the purity of the church and the glory of God.

We shall be always glad to have you ask questions concerning any phase of our work. I am sure our letters would be more interesting if you would tell us what you would like to know.

I must make mention in this letter of a very happy event in connection with my country work. Both our church and the Methodist church have for some time been developing work in An Ju and, Yung Ben, two walled cities about fifty and seventy miles respectively, north of Pyeng Yang. The establishment of two different denominations in the same city unavoidably produces much distrust and jealousy among the native

TIDINGS FROM AFAR

Aims not to entertain or interest its readers simply. Its ultimate aim is to enlist the followers of the King in earnest, intelligent and definite prayer that His Kingdom may come. It will strive to keep its readers in touch with the work in a part of Korea and India. In return will you not pray daily for that work?

Contributors

REV. WM. N. AND MRS. EDITH ALLEN BLAIR,
Pyeng Yang, Korea.

REV. JOHN H. AND MRS. CLARA EVANS LAWRENCE,
Rtiah, U. P., India.
Care of Am. Pres. Mission.

Under the Board of Foreign Missions of the Presbyterian
Church in the U. S. A.

Editor and Manager.

MRS. SARA LAWRENCE SHAW, Sharpsburg, Pa.,
(R. F. D. No. 1.)

To whom all business communications should be addressed.
Published bi-monthly at Grove City, Pa.

Subscription - - - - - 15 cents a year.

Club Rates: Club of Ten, one year, \$1.00; Twenty-five, \$2.00. Sent to separate addresses if desired.

Entered at the Postoffice at Grove City, Pa., as second-class
mail matter

Christians, by so much helping the evil one and lessening our power for good. You know from my letters in the past that I do not believe in perpetuating denominational differences on the foreign field. I could heartily welcome a union Christian church in Korea, but failing of that we must certainly have territorial division so that we may work in harmony. Well the past month those of us who work in the cities mentioned have agreed that the Methodists shall look after all work in Yung Ben and that section, and that our church be responsible for An Ju and this section. This is only an agreement between local workers. I ask you to pray with me that it may not be set aside by either of our mission boards.

Last Sabbath, which I spent in An Ju was, I think, the happiest Sabbath I have had in Korea. I found the heretofore separate and weak churches, all jubilant over the union and filled with the spirit of victory. Saturday night the Japanese soldiers in the city were celebrating the victory of the Japanese fleet over the Russians. In front of one of the officer's quarters they set up a cannon with a dummy soldier standing beside it. At a distance the figure of a poor Russian with red hair and blue eyes was seated upon the ground facing the cannon. Blood was flowing from a facial wound and the hands were held up imploring mercy. Around this spectacle the Japanese regiment sang and feasted ending their celebration with a grand drink for everybody. That same night a company of Christians gathered in my room and

talked until the morning, too happy over the union to sleep when we had finished our talk and our plans for future work, we knelt together on the floor in praise to God who had given us the victory, and the thought came to me how infinitely grander was our victory with its fruits and its celebration, than that which the Japanese soldiers were celebrating. There side by side in that heathen city, they were rejoicing over the misery of a fallen foe and we were praising God for uniting our work and hearts in true Christian fellowship and love. You may be interested to know that Mr. Morris, the Methodist missionary who joined with us in making this territorial arrangement is helped by the fact that Mrs. Morris is or was a Presbyterian just as perhaps I am by Mrs. Blair's Methodist extraction.

I have visited all my country groups this spring and have received outside of my city work, two hundred and one catechumens, (candidates for baptism) and baptized one hundred and twenty seven people. This is very good, especially considering the fact that most of my country work is new and just developing. May God give us even a better work next year.

Sincerely,

WILLIAM N. BLAIR.

A TRIP AMONG THE HILLS.

From a recent letter by J. E. L.

Last Friday Enders Smith and I went for a tramp away from civilization. We followed a mountain road, the first day going 16 miles, but this was nearly all down hill and on this account a little hard on the toes. This took us down to the Jumna river. We stayed there all night and slept on the veranda of a little house, on the floor. The next day we walked about ten miles up grade and some of it got rather wearisome. It was wind in and out and up, up, up. We saw lots of fields of rice principally watered by mountain springs. These fields were all manufactured by building stone walls and then digging down the slope till they have a level field. There are tier upon tier of these. We stayed Sunday at a good bungalow and took a little walk to see some villages. They are so much different from down country villages and the people I think are more independent. Early Monday morning we started back making about 16 miles that day and the other ten the next morning. The last night we camped out in a sort of a cave near a famous waterfall. For the trip we had two coolies—one carried our blankets and one our provisions. We did all our own cooking and had a good time and I guess it did us some good. I got my feet hardened so that I could keep a-going most of the day up hill or down. Some year I want to take a trip to one of the sources of the Ganges which is some 80 miles from here. Dr. Ewing and Mr. Edwards went this year.

Church Union in Korea

METHODISTS AND PRESBYTERIANS CONSIDERING MUTUAL OVERTURES.

By C. C. Vinton, M.D.

THE atmosphere of missionary circles in Korea these six weeks past has been electric, with a new idea, one as old as the Master, yet which the centuries have been forgetting, and but once or twice in this last age has come vitally to the fore, while here and now the Spirit is enforcing it upon the hearts of Christians as the next step in the march of His Kingdom in Asia. We have seen here a new manner of Methodist Bishop, a man who could rise above the conceits of Arminian and Calvinist, and who seemed to grasp something of the significance of the ideal Christian. And he came among us preaching the doctrine of the practical unity of the Church of Christ, assuring us that he, as one of the Methodist Episcopates, was willing to give up whatever might stand between himself and the carrying out of the Saviour's prayer, and counseling us to show ourselves like-minded. Here was the Presbyterian taken unexpectedly upon his own ground, here was the Christian brother holding out the hand of peace and love and unity, and what were we to do save grasp that hand, unless we choose that unholy part of continuing to grieve the Spirit.

So it comes that the Methodist Episcopal bodies have made overtures to the Presbyterian bodies for the fullest measure of unity in all missionary work in Korea, not simply in institutional work, but in evangelistic effort as well, looking toward the formation of one Christian Church in the land, wherein no one shall know a difference of denominationalism. And the summer is being consumed in the maturing of plans whereby this and that feature of the arrangement may be carried out successfully. We are practical people here in this peninsula, and the sentimental stage of a new idea does not last long, even of so great and spiritual an idea as the vital unity of the Church of Christ. The period is already well past, during which Bishop Harris took our breath away. We are seeking to settle our foundations now on very solid ground, and we certainly feel it resting unmovable beneath us.

There are many factors in the realization of a scheme of church unity. We know well that the ultimate question of union must be settled by the General Assemblies in America, Canada and Australia, and by the General Conferences of the two Methodist Churches in America. But if it be truly the Spirit who is leading us, and who have felt some very distinct indications of His direction in this matter, and we are accustomed in this land to know the signs of His presence, then we lack no manner of confidence that He can control the hearts and the judgment of even those august bodies I have named, and of so many of them.

So far as concerns the participation of the Presbyterian missionaries and of our own mission in particular, Seoul Station has taken action to secure the full discussion of the matter in the Presbyterian Council, which is to meet in Seoul the second week in September. This body, as friends of Korea well know, has for a decade and a half unified the control of church matters for us in such a way that there is but one Presbyterian Church in Korea, and the Koreans, as a rule, know nothing of distinctions of missions. It has been a loose form of organization, but strictly Presbyterian in all its observances. It has prepared the ground for the establishment of several Presbyteries, and of a Synod so soon as a native clergy exists to join in their formation. More than twenty candidates for the ministry are under instruction, and a few years more will see all in train for the organization of a thoroughly consistent Korean Church. At the General Assembly in Winona last May permission was granted our mission to co-operate with the other missions in the formation of such a church, and a like permission has been given the other three missions, or is expected soon to be.

In the matter of church organization our Methodist brethren have gone considerably faster than we have. In our eyes it is one of their weaknesses. In theirs doubtless it is their great strength. They begin with organization, whereas we work up to it. The local church, the class leader, the quarterly conference, the local preacher, these are the foundation of their

system, and are instituted by the central authorities as the basis of evangelization. Our policy, on the other hand, has been to let the people choose out their leaders, and shew their fitness for organization by periods of fruit-bearing, to baptize only when well assured of readiness, and to establish churches only as numbers forced it upon us. Which policy is preferable it were invidious here to inquire. That either group of missionaries should discard its methods is neither to be expected nor advocated. Each stands in the attitude of an abundant willingness to learn from the other, and perhaps has always so stood.

What seems feasible is not that the leopard should change his spots, but that a fairly loose form of union should be adopted, whose primary aim shall be to conceal from Korean Christians the fact that any such thing as denominational differences exist between their teachers. The periodical meeting of a "Council" and of district conferences, much in the way of the present Presbyterian Council and the several conferences and classes now held under both systems, will do much to make such a union work smoothly and to bring all engaged in it into essential harmony. Friction is to be expected at the outset, but we believe the Spirit can and will take care of that point, too, and that we shall all work gradually into that oneness our Lord desires and prayed for.

Many of us see no reason why, under a garb of absolute union of purpose and effect, one missionary may not baptize with considerable more leniency and readiness than another. Within the Presbyterian body it has always been so. Nor do we believe the Holy Ghost will be outraged, if in the same county one church shall be directed in its local affairs by a class leader, another decide its own affairs under the guidance of a deacon or an elder. And when a church can call a man of education to minister to it in things holy and can pay him an adequate salary, it seems to us of very little moment whether he be termed preacher or pastor, whether he receive the ordination of a Bishop or a bishop, nor do we think our Korean friends will greatly care. In short, we have full confidence the Spirit Himself is leading us to the formation of such a loosely-drawn bond of union as shall work to the prejudice of no good interest and to His own great glory.

You will perceive that there is nothing here of the surrendering of the cherished principles of Presbyterianism—or of Methodism. There is no law to compel Methodists to swallow Calvinism whole. Nor do Presbyterians fear that they will be subjecting themselves to contamination from the doctrines of Arminius. They have not suffered severely in that respect during more than twenty years elbow to elbow work with such neighbors in Korea. As for the theology of the coming Church of Christ in Korea, that has doubtless got to work itself out gradually by some such process perhaps as Japanese churches are passing through; but we have every confidence in the Guide, that He who leads on to such a union will afterward guard that no harm come to His Church through it.

The great body of missionaries in Korea are manifesting much enthusiasm in arranging plans for the expected union. Messengers warmly endorsing the proposals are sent from station to station among members of all the missions. From Pyeng Yang and Wonsan in the north and from Chunju and Talku in the south letters of the most heart-felt rejoicing reach us here in Seoul, showing how God has been preparing the soil for the movement in progress. One and another missionary tells of tears shed as he writes or of the prayers of years he has been offering for this very object. It is such things as these that make us certain the impetus is not of man, and we bless Him that His immediate instrument is a Methodist Bishop, for that seems to us to add one strong element to the probability of success.

Church union, however, is only the pivot of the proposition, which includes a far more wide-reaching missionary union. Aside from salaries, it is well understood that institutional work consumes most of the Board's expenditures upon

such a field as Korea, and that the strictly evangelistic work, that of raising up and caring for churches, is comparatively inexpensive, the churches and all that properly relates to them being self-supporting. In institutional work, as well, the Methodists have proposed full union. In the name of the two Methodist missions they sent us a series of seven propositions for union of specific lines of such work.

Our own mission, since the opening of the century, has been made the recipient and custodian of four modern hospital buildings in as many stations, the last of the four being now in process of erection at Pyeng Yang. In two of these four stations, namely, Pyeng Yang and Seoul, the Methodists also have principal stations. They propose complete union in medical work in these stations. And as an earnest of their sincerity and their faith in the practicability of union, than which none could prove a more effective demonstration, they offer to use the fund now being raised in America for a woman's hospital in Seoul under the Woman's Methodist Missionary Society, by erecting upon ground owned by the Presbyterian Mission a woman's annex to the Severance Hospital. Their medical work, including their training school for native nurses, would then be combined with our own medical work in Seoul in such a way that the one would completely supplement the other.

It need hardly be said that such a proposal meets with the heartiest approval in every quarter, and that we are deeply sensible of its generosity. Detail plans are now being worked out, and will be presented to our mission at its meeting in September. This proposition, as well as those that follow, are in no way dependent upon church union, and are regarded as almost a foregone conclusion. We have not heard in Seoul what plans have been suggested for the union of the medical work of the Canadian Presbyterian and the Southern Methodist missions at Wonsan, but doubtless something is on foot. In Pyeng Yang the northern Methodists have also a woman's hospital, and steps are expected to be taken for uniting it with the Caroline Ladd Hospital under our mission there.

In the matter of higher schools and schools for girls there is great economy of forces and funds in the proposal of union. For instance, up to the present, the Methodist Episcopal Mission, the Southern Methodist Mission and the Presbyterian Mission (North) have each maintained in Seoul a boarding school for girls, the aggregate number of pupils being well below two hundred. The first-mentioned mission has a fine building, somewhat unfortunately situated, while the others have none suitable, our own mission having just received a special gift from John H. Converse for the erection of the building long desired. Perhaps nothing more need be said, unless that several other problems will be solved by a union. There are difficulties, to be sure, but these can no doubt all be smoothed out, and we are determined they shall.

In other stations, too, there are several opportunities for combination in the matter of girls' schools, and these it is proposed shall be improved, so saving in cost of buildings and by releasing single ladies for the itinerating work. A further proposition is made for a Union Training School for Bible Women in Seoul, and here too plans are being formulated. There are practical reasons why it is necessary for work of these descriptions to be carried on separately in each station, so that union in one or two institutions for all Korea cannot be thought of, but in other stations also similar plans are being drawn up.

Our Mission has sanctioned the creation of two schools of academy grade for young men, one in Pyeng Yang and one in Seoul, while the two Methodist missions unite in one in Seoul. None others exist in Korea under missionary auspices, but in Pyeng Yang the young men of the Methodist Church have been forcing the hand of the missionaries in this respect. The suggestion of union in both these cities gives promise of effecting several economies in actual practice. Yet so acute is the educational situation throughout Korea and so important the task for us all and the churches that sent us here of providing facilities by which a ministry may be educated to teach and safeguard this infant church, that large gifts must needs be called for in the immediate future for the proper development of these two academies and the addition to one of them of a theological seminary.

In Seoul the project of uniting "Pai Chai College" with "The John D. Wells Intermediate School" presents some practical obstacles, which we intend to overcome. These chiefly concern the question of site and the scale on which the new

institution is to be projected. The Methodist educators believe in planning for a distant future and making full preparation for it. They advocate a college foundation and a campus of twenty-five or fifty acres in extent, to be covered as rapidly as may be with the requisite buildings. Respecting the actual curriculum to be pursued at present there is far less difference of opinion. Such a campus as they advocate can be had only at a distance of some miles outside the city gate and at considerable expense. Neither institution has a permanent building, but the John D. Wells School has a modest appropriation for erecting one. Each has a site. Our plans have hitherto included a college only as an ultimate design. It is an academy we have been struggling to establish first. We have a site which we consider unexceptionable, but affording no scope for such development as our friends talk of. They have also a site equivalent to ours, but the Methodist press will be glad to utilize it. Are we too narrow in our conceptions? Are they unreasonably expansive? Should we be justified in calling on the churches at home to support the larger proposal? These and other such questions are troubling us and must soon be brought to a solution. But meanwhile we hold these several union projects as almost an accomplished fact, not doubting that our boards, which have heretofore suggested such things to us, will consent.

It may be noted that in these educational and medical proposals the Methodist people are for the most part playing the generous part of offering to share with us their good things and asking from us a financial equivalent. The proposition next to be mentioned is one wherein they ask that the other missions come to their relief for the sake of the missionary work of all Korea. One of the earliest needs of those who came to preach on these shores was literature to distribute, and the Methodists threw themselves into the breach. More than fifty thousand yen, including the cost of real estate, they have expended in equipping their press, which is the only mission press in Korea we need take account of. Millions of pages it turns out each year; but the demand of the work is for many more millions than its utmost capacity, and though much work is sent to Japan, yet much is very difficult to procure the doing of under any circumstances.

The circulation of Scriptures and other religious literature in Korea has become phenomenal, even in this age of wonders in mission fields. Of the Korean Religious Tract Society's publications the present year's circulation is fast becoming treble that of the preceding, and the sale of Scriptures is limited only by the difficulties of getting them printed here and in Japan. To meet such a need the managers of the Methodist Publishing House suggest the addition of seventy-five thousand yen (\$37,500 gold) to their equipment and capital, half this sum to be furnished by our Board and half by the remaining missions other than their own, in due proportion, the Publishing House to become a "union" institution, and one of the other missions to furnish one foreigner to its staff. Must it be said that the proposal to solicit nearly \$19,000 from our Home Church for such a purpose almost staggers us? We have tried in Korea to get on without large demands upon our Board, and we believe we have done notably well in this respect. Men we have asked and begged for; money we have tried to do without, if there were a way. But surely the time of large demands is upon us. Neither in education nor in the outputting of literature can we do the work that is before us unless funds be granted us in adequate sums. It should be noted that the press pays its own way, except for the salaries of foreigners and interest on its equipment. The sentiment in all the missions is in favor of union in this department of the work, and doubtless our Boards will soon be approached regarding the funds.

One further proposition for union was made by the Methodists, which there is every reason to expect will be speedily effected, a union of mission publications. Our Mission has issued for nearly nine years "The Christian News," an eight-page weekly, containing much good mental and spiritual food for Korean Christians. It is proposed that all the missions unite in this for financial support, dropping several Sabbath school lesson sheets that are now issued weekly, monthly, or quarterly. "The Korea Methodist" and "The Korea Field" are parallel publications each purveying the news of its own denomination in English to readers in the home lands. It is intended to unite these in like manner. And lastly, instead of a hymn-book in Korean for each denomination it is suggested that a union committee be constituted to issue one common

hymn-book for all native Christians in Korea, the Missions standing financially back of it in a due ratio for the supplying of capital.

There is much work in arranging and carrying out such a series of unifications, and most of it is still to be done; but we are here to work to the utmost, and such a concentration of our labor will pay well in the end, altogether apart from the spiritual outcome.

THE PROBLEM OF THE COUNTRY CHURCH.

By the Rev. James M. Walton.

THAT many of our country churches are declining, especially in the South, is too evident to need proof. Almost every Presbytery laments this decline, and devises plans to check it. To come at a remedy, it is best to diagnose the disease first. Let us look at the causes of the decline.

These may be grouped under four heads for convenience, viz: (1) Removals from the country, (2) inability of the country churches to pay salaries adequate for the proper support of their pastors, (3) city trained ministers reluctant to serve country charges, (4) unfortunate situations of country churches and multiplication of churches in nearby towns.

1. Removals from the country to the towns and cities are so frequent as to cause little remark. The causes of this are not far to seek. The country is lonely and "man is a social animal." This instinct can best be gratified in the town. A young lady said to me, "I think the country lovely, and I enjoy it for awhile, but I should die of loneliness if I had to live there." While "being used to a thing" makes some difference, we must not forget that the boys and girls on the farm miss the social privileges enjoyed by their cousins in town.

Then, country schools are, as a rule, below the standard of the town school. The equipment is poorer, and the terms usually shorter. Parents naturally desire the best advantages for their children. In addition to this, we have to face the fact that wages are lower and hours of labor longer in the country. True, less skill is required, but those who have skill desire to exercise it. Mails are usually hard to get, and a few of the luxuries of life, which seem necessities to some, as ice, can scarcely be obtained. The physician lives some distance away. All these things suggest to the enterprising farmer and his family the propriety of moving to town where he can have more comfort and less of the disagreeable things of life. These removals take the very best elements out of the country church.

2. Country people do not, as a rule, have much ready money to pay on the pastor's salary. They do not make large salaries themselves and do not see why the minister should need much money. Often they want to pay a part of the small salary offered—"in kind." This makes it difficult to get efficient workers, and as a part of the pastor's time is used in patching out his meagre income, he fails to do the practical pastoral work needed in a country charge.

3. It is also true that our ministers are trained away from the country in our colleges and seminaries. This is not an intentional result, but comes about in spite of good intentions to the contrary. It is hard for a man trained in a college in a large town, and a seminary in a city, to step down from the comfort and culture of that situation to lonely, uncultured country fields. There is a charity about foreign missions. The uniqueness of the situation, the opportunity of learning a foreign language, and of mingling with a different people, are in some measure attractive. But there is nothing of this kind in these plain, matter-of-fact home fields. To work here we must unlearn some things. The prospect of a scattered people, little growth, small chance to rise in our profession, hard work and little to promise the dainty city-bred bride, that charmed our student heart, makes a country field seem uninviting to the young minister. It is no indication that a man is wanting in piety for him to choose the larger and more inviting field in town when the choice is offered him. The remedy lies in equalizing conditions in some way. The "bow" doth not yet appear.

4. Some of our country churches are badly located. No doubt our fathers thought the location favorable, but the tide of population has swept around them and they now stand in sparsely settled neighborhoods. Add to this the further fact that towns have grown up not far away and in these numerous and attractive churches, and one ceases to wonder at the decline of the country church.

These are some of the most apparent reasons for the decline of our country churches. This decline is unimportant if no evil results follow. Let us look at some of the results. Many churches once flourishing are now abandoned or struggling for life against odds. Our Board is burdened with calls for help when there is no promise that this help will lead to self-support—a hope held out by Home Mission churches in the towns. The amount granted must be increased from year to year. Again, as the country churches decline the city churches suffer. There can no longer be an influx of fresh, vigorous material from the country. So, too, the ministry loses its most fruitful source of supply. But worse than anything else is the effect upon the country itself. The people left of the churches grow negligent of religion, morality declines, and the vital elements of Christianity being neglected, the country becomes rich soil for recruiting anarchy and the godless elements that curse our cities.

Even if church work is carried on it sometimes falls into the hands of men whose character and work is such that more harm than good is done. Ignorant and reckless men often strive to create class prejudice and alienate the country people from their more favored neighbors in town. Of course not all these evils come to pass in one community, nor do they come swiftly, but slowly and "without observation."

There are those who say that the present situation is the result of our advance in civilization, and that there is nothing to be done. All things work out according to the predestined order of social evolution. There is no need to shout an alarm. There are no breakers ahead. We see just what we ought to see and our present duty is to fall in line with this stage of social development and make the most of it for God and truth and righteousness. Encourage the country people to go to the town churches. If they must hitch up a team to go to the country church, urge them to drive a little further. Make them feel a hearty welcome in town. Provide suitable places for caring for their horses.

There is truth in this, and for some fields no doubt it is the only solution possible. But there are large stretches of country where it will not work. The people are far out from town. They have no teams. Some are deterred from coming to town by want of suitable or properly made clothing, by the mere fact that they are country people. They won't come to us, we must go to them. If we can't get large numbers of the people, who live in a few squares of the city churches, in them, how can we expect to get these country people to forego all discomforts and come? I will offer a few suggestions as to how we may reach these people with the Gospel. Let us send godly, hopeful (I emphasize hopeful) workers to the fields we already hold and sustain the churches "ready to perish." In these fields there is a nucleus around which to build. Faithful souls have held on despite discouragement. Let us go to the rescue. When the people have done the best they can in raising a salary let the Board help. These churches have contributed large elements of strength to the city churches. It is not generous but just to help them in their hour of need. Money is needed to help build manses and to buy a few acres of ground for the pastor and his family to cultivate and to furnish pasture for a horse and cow. If such a home, nice in its appointments, could be secured in these country fields, it would do much to encourage good men to take hold of these fields with the enthusiasm that commands success, and would secure the contentment of our workers.

Regular services should be held and the people kept interested in Sunday-school and such other agencies as are used. The Christian Endeavor Society works well with the young people. Revival services should not be neglected, but our main reliance should be in steady, faithful, earnest work. Two churches can often be joined in one pastorate, but let the pastor live with his people. It does little good to drive out from town for a hurried service. The people want to feel that the pastor is one of themselves. So much for "strengthening the things that remain." New fields should be opened in needy places. No expensive house of worship need be built. Let it be in harmony with the circumstances; neat and attractive enough to inspire respect and to furnish an object lesson of good taste. These and other like things done, let us do all we can to better conditions in the country. Good roads, bridges, telephones and free rural delivery of mails, all help, and under the blessing of God will put new life in our country churches.

Limestone, Tenn.

With Children and Youth

THROUGH THE CROSS TO THE CROWN.

By Miss Aline Chester White.

He sees the worst within us, and He sees the finest too,
He knows each temptation, whether we'll be false or true;
And when the temptings over, if we've resisted now,
The hour will pass forever with a crown upon its brow.

We each must fight life's battle, in the daily stress and strain,
Wear cheerful faces ever tho' the heart be filled with pain,
And tho' with infinite longing we sigh for a finer strife,
The way we meet these duties determines the larger life.

Be strong, brave heart, to suffer, the loss of self will bring
The gain of life eternal forever with thy King,
And when the testings' over our broken songs will blend
Into the perfect music of lives that have no end.

New York.

TOADS TO SELL.

By Mrs. Frances D. Benedict.

She—the mother of three boys—was sauntering in her garden. It was the hour of day when the sun, tired with its own glaring brilliancy had gathered its rays together, yet, like tired children, it succumbed reluctantly, and it was an hour before its golden glow disappeared.

The time was June mid-way, and the garden was planted in the rich sandy soil of the south side of Long Island. The air was fragrant with blossoms. Cool breezes swept over the old-time garden gladiolas, gentle rains watered the purple flags, and the roses were resplendent in their first glory.

Yet the mother of the garden was troubled. She followed the paths edged by the hoxwood borders and three small boys and one little girl trooped at her heels. Each member of the troop was interested in the garden. Over there were the dwarf peas planted six weeks before, growing finely. They were Bob's especial care. Here were the string-beans and limas belonging to John, to be sold later at enormous profit—to mother. To the left were the lettuce and parsley, sister's share—while little Dav and mother guarded the flowers.

Still they were troubled. It seemed as if some particular kind of a bug was trying to eat up each particular growing thing. No wonder that they were troubled and were holding a council of war. How could Bob let his profit from the anticipated sale of peas be eaten up by "grubs," or little Dav see his June roses be torn to pieces before they fully bloomed?

Something must be done, and done at once to stop the depredation of the enemy. It was a pretty country, this fat Long Island country, and the air crisp with cool breezes swept over miles of sea, across the dunes and then across the bay to reach this garden wall. As the boys looked upon their tiny growing things the havoc there seemed a tragedy, and they looked to mother to find a way to wage war upon the enemy. Stowed away in mother's brain was knowledge from much reading, and she remembered having read in "Garden Life" of a man who had had a like experience in his garden, and that he had bought toads to eat up the different kind of bugs, and he said that the toads were worth twenty dollars each to him.

Here was the solution of the problem, and three small faces brightened at the prospect of catching toads.

Mother—was she a foolish mother?—agreed to give each boy and his two chums five cents for every toad caught and delivered in her garden. So the council of war ended for that night, and tired heads sought pillows to gain rest for the next day.

There was another reason why "toad catching" was eagerly entered into. The boys wanted to build a boat—they and their chums—and here was a way to make money with which to buy the lumber. When morning came, Bob and John, little Dav, Sister, Clarence and Rob all set sail for the sand dunes, the happy hunting ground of toads.

Each child had a small nail keg—found about a building nouse—wherein to put the captives, all except little Dav. He had taken a pink and white striped luncheon basket, whose covers opened on either side.

The boys were born sailors, living in boats all of the summer and sailing constantly on land-locked Quanteck Bay. The eldest boy was but twelve.

The dunes were soon reached, and each worker was made dumb with the eagerness of catching. What must the toads have thought seeing six Gullivers descending upon them. Indeed, they stirred up family toad parties, marriages, funerals and other functions of toadom.

Certainly toads are innocent, unsuspecting citizens of sand-land. They tumbled over each other in their eagerness to see the Gullivers. And what did the Gullivers do? Gathered them up in their hands two at a time and dropped them into a great black hole they called a nail keg and clapped a cover over them, and the best jumper in the keg could not jump out. Little Dav opened his lunch basket and poked them in on one side, while the toads hopped out of the other. But Dav is a merry lad, and they were always rescued and poked in again.

All this time mother sat by her window, sewing—the window with a view toward the bay. The world seemed pleasant to live in; the atmosphere was clear, and the sand dunes were silhouetted against the sky with unusual prominence.

All the small craft was afloat and merry laughter crossed the water, reaching mother's ear. It was the laughter of some other happy party, but a smile of contentment rested upon her face. Her children were happy, too, and if they could capture a dozen or two toads for her garden how grateful she would be.

A woman often sighs with a sigh of contentment, and mother did (a purring kind of sigh), and the work fell from her fingers as she stole a glance at the sand dunes, which meant so much to her that morning, with the tall grass bidding her boys. The morning hours turned to noon hours, and a startled exclamation escaped her as she heard an unusual uproar, which meant approaching boys.

What were they tugging at? Were a dozen toads so heavy? She felt very guilty if that were so.

The Gullivers reached the veranda with a war-whoop, and each boy dropped down upon his own nail keg with a triumphant expression upon his manly brow.

Mother came out to greet the boys with true American hospitality.

How many do you suppose they had brought her? She must have felt like Pandora opening her box, but the spirits were not evil, only innocent little chirping toads; and very pretty, too, varying in color from green to gray, red and black, with yellow spots. The noise sounded like baby chickens. And such a noise. The six children had caught, caged and delivered to her for her garden three hundred and sixty-six toads at five cents each!

Are you a mathematician? Can you calculate as quickly as mother?

She was indebted to the amount of eighteen dollars and thirty cents—and she could not pay her debts. She was obliged to compromise with her creditors, and another council was held—not of war, but of creditors—and they had to settle the account for half. Every boy sat on his nail keg and mother presided from the lofty position of the top step of the veranda, and the situation was looked bravely in the face.

She had said "that she would pay five cents for every toad delivered in her garden," but then, you see, she never calculated upon them bringing every toad from the dunes.

The boys finally accepted half of the money. You see, there was danger of having to return "surplus toads" to the dunes, and so an agreement was reached. You can hear the chirping voices of three hundred and sixty-six toads any time you care to listen, and five hammers nailing lumber into boats a day you choose to stop on this hospitable veranda.

Mother still sits by her window of a morning looking off over the bay, across at the sand dunes. She wonders how many little toads are left there? Then she smiles and sighs again with contentment when she hears the sound of merry hammers, and knows that her rash offer has made for making a good many souls happy. For the boys we know are happy, and the toads are having a delightful time in the garden by the bay.

Westhampton Beach, New York.

From Minutes of the General Assembly of the Presbyterian Church
in the United States of America - - 1905

(B) "Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much-desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation." (Minutes (p. 120))

(C) "We also receive with great gratification the Report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present-day providences in mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

"That the Assembly record its approval of the plan to organize in Korea a Union Presbyterian Church, in conjunction with the missionaries and Korean Christians connected with the Presbyterian Church in the U.S. (commonly known as the Southern Presbyterian Church), the Presbyterian Church of Canada and the Presbyterian Church of Australia, and that the missionaries of our Church in Korea be and hereby are authorized to unite with the missionaries and Korean Christians of any or all of the other Churches named in all necessary steps to this end.

"On the clear understanding that the phrase "general fitness" includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterian inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: "The Board reaffirms its adherence to the principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, ~~does~~ does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal. In order to prevent embarrassing complications and possible disappointments, it is further Resolved, That in the case of a candidate who has not received his training in the Presbyterian Church, or whose educational advantages have not been such as to insure an intelligent acquaintance with the Standards of the Church, action upon his application shall ordinarily be deferred until the candidate has been examined and licensed by Presbytery.

"We note with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements, properly conserving essential truth. In particular, we heartily commend and approve the action of the Board, as being in line with established precedents, in endorsing under fitting safeguards the movement for the North China Union Colleges, with the understanding that there shall be no teaching in the Seminary which is inconsistent with those conceptions of Scripture truth that are held by the "resbyterian Church."

(pp. 124,125)

Sixth General Meeting of the Standing Committee of Cooperating Christian Missions in Japan.

The sixth general meeting of the Standing Committee of Cooperating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association, in Kanda, Tōkyō, on January 16th, 1907. Thirty representatives from twenty-one different missions or societies were present. (See the appended list.)

The meeting was called to order at ten o'clock a.m. with Rev. J. L. Dearing, D.D. in the chair. After devotional exercises, conducted by Dr. Dearing and Rev. J. C. C. Newton, D.D., the meeting was declared open for the transaction of business.

The secretary offered the *ad interim* report of his office, as follows:—

As directed by the Standing Committee, the minutes of the last annual meeting were submitted for approval to the executive committee, and then published in "The Japan Evangelist" and in the fourth issue of "The Christian Movement," and separate copies were supplied to members, as heretofore.

A letter was sent to the Young Men's Christian Association, expressing the thanks of the Standing Committee for the privilege of holding the annual meeting in the Association building; and a report of the Committee's action regarding Church Federation in Great Britain and America was forwarded to, and its receipt acknowledged by, Rev. Wm. H. Roberts, D.D., chairman of the American executive committee.

One more mission has been added to the number hitherto represented on the Standing Committee, viz., that of the Missionary Society of the Church of England in Canada, and the first delegate to be appointed (to corresponding membership, as determined by the size of the mission) is Rev. Charles H. H. Short.

The secretary was notified late in the year that the South Japan mission of the Reformed (Dutch) Church has latterly had no representative on the Standing Committee. The name of Rev. A. Pieters should not, therefore, have appeared in the minutes of last year, as representing that mission.

Changes of personnel in the membership of the Standing Committee have taken place as follows: Rev. J. C. C. Newton, D.D., of the Methodist Episcopal Church, U. S. A., South, replaces Rev. W. E. Towson; Rev. E. S. Stevens, of the Disciples of Christ, replaces Rev. F. E. Hagin; Rev. Charles Bishop, Methodist Episcopal Church, U. S. A., North, replaces Rev. B. Chappell; Rev. H. H. Coates, D.D., Canadian Methodist, replaces Rev. A. C. Borden; Rev. W. B. McIlwaine, Presbyterian, U. S. A., South, replaces Rev. S. P. Fulton, D.D., and Rev. E. R. Miller, Reformed (Dutch), North Japan, replaces Prof. M. N. Wyckoff, Sec. D.

At the conclusion of the *ad interim* report the secretary was instructed to ascertain whether the fact of nonrepresentation by the South Japan Dutch Reformed mission was to be taken as indicating a purpose on that mission's part to sever its connection with the Standing Committee.

The report of the treasurer, Prof. E. W. Clement, was next presented, and was as follows:—

Dr.	
To	Traveling expenses of members in attendance upon the annual meeting in January, 1906 118.41
„	Contribution to the Y. M. C. A. for the use of its rooms at the last annual meeting 18.90
„	Secretary's expenses, including printing of minutes and the last annual address, together with a translation of the latter 33.00
„	Expenses of editing "The Christian Movement," fourth issue 16.27
„	Printing the same 446.72
„	Printing letter heads 5.50
„	Traveling expenses, Matsuda School examining committee 6.00
„	Translations from the Japanese press 65.00
„	Treasurer's expenses 1.80
„	Balance on hand, January 15th, 1907 <u>152.80</u>
	Total <u>864.40</u>

Dr.	
By	Balance brought forward from last report 250.06
„	Donation from the mission of the American Christian Convention 5.00
„	Sale of "The Christian Movement" in 1905 50.45
„	„ „ „ „ „ „ 1906 81.94
„	Pro rata membership assessment 475.00
„	Interest <u>1.95</u>
	Total <u>864.40</u>

The report was on motion referred to an auditing committee, upon which the chair appointed Revs. E. R. Miller and U. G. Murphy.

The secretary then offered the following as the report of the executive committee:—

During the past year the committee has held meetings on January 29th, October 23d and December 7th, and, in conjunction with the executive committee of the Japan Branch of the Evangelical Alliance, on December 17th, 24th and 31st and January 4th, 1907, seven meetings in all, at which the following business was transacted:

In accordance with the instructions received at the last meeting, concerning the proposed anniversary conference to be held in the year 1909, a committee was selected from the several missions, represented on the Standing Committee, and requested to prepare a provisional plan for such a conference and to report at this meeting. This committee was made to consist of Drs. D. C. Greene and J. D. Davis for the Congregationalists, Drs. Wm. Imbrie and A. Oltmaus for the missions comprising the Presbyterian and Reformed Council, Bishop M. C. Harris and Rev. A. C. Borden for the Methodists, Prof. E. W. Clement and Rev. H. H. Guy, Ph. D.

for the Baptists and the Disciples of Christ, and Mr. G. M. Fisher for the Young Men's Christian Association; and Bishops Wm. Awdry and John McKim were invited to join the committee, as representing the Episcopalians. Authority was given to the committee, as thus constituted, to draw upon the treasurer of the Standing Committee for funds, with which to meet any necessary expenses connected with its operations.

As further directed at the last meeting of the Standing Committee, a Board of Examiners was appointed for service in connection with the Japanese language school conducted by Mr. I. Matsuda, the same consisting of Drs. H. H. Guy and C. K. Harrington, Revs. H. Pedley and E. R. Müller and Mrs. C. Van Petten.

In the matter of the so-called Earl Lectureship, which was referred with power to the executive committee, it was decided to concur in the request, as preferred by the Young Men's Christian Association, that the lectureship be extended to Japan, and a joint letter was prepared and sent to the Pacific Congregational Seminary at Berkeley, California, and to Mr. Wm. Earl, the founder of the lectureship; but no response has as yet been received.

A vacancy occurring in the committee on Christian literature through the withdrawal of Mr. B. C. Haworth, the place was filled by the appointment of Rev. A. Oltmans, D.D., and the committee was enlarged by the further appointment of Prof. Frank Müller and Rev. F. G. Harrington.

The executive committee would also report that, in consequence of the absence of Rev. W. P. Buncombe, the last appointed Chairman of the Standing Committee, the Vice-chairman, Rev. J. L. Dearing, D.D., was advanced to this position and requested to deliver the annual address.

A report by the special committee, appointed to visit the School for Foreign Children in Tōkyō, was presented to the executive committee subsequent to the date of the last annual meeting, and the same was made public in the columns of "The Japan Evangelist," "The Japan Mail," "The Japan Times," and in the fourth issue of "The Christian Movement."

Rev. D. C. Greene, D.D., editor of "The Christian Movement" for the year 1906, was asked to undertake the further preparation of the fifth annual issue, and accepted the appointment on condition that he be given an assistant. Prof. Clement was accordingly chosen, and has consented to act in the latter capacity.

The privilege of distributing *gratis* as many copies of the fourth number of "The Christian Movement" as he might deem advisable was extended to Dr. Greene; and in order to a still wider circulation of the pamphlet abroad, and to larger financial returns from its sale than have heretofore been secured, and in view of the encouraging reception given to it in many quarters, the editor and publisher were requested to make selling arrangements, if practicable, with one or more foreign book firms, on such a basis as to price as should bring in to the Standing Committee at least sixteen *sen* per copy, the amount of the postage, and should guarantee to the selling agencies such a measure of remuneration as should be necessary to induce them to handle the publication.

As directed by the Standing Committee, the address on Church Union, delivered by Rev. J. W. Fulton at the last annual meeting, was translated into Japanese, and printed and widely circulated in both Japanese and English. It appeared in full as a supplement to "The Japan Evangelist", and called forth a rejoinder in that periodical by Rev. A. W. Cooke, of the

American Episcopal mission, who wrote also to the secretary, asking that the same publicity be given to his views as had been secured for the address through its publication and circulation in pamphlet form. Neither the secretary nor the executive committee felt authorized to comply with this request, and Mr. Cooke was informed that the matter would be brought to the notice of the Standing Committee at the first opportunity.

One other matter of importance has come before the executive committee, and calls for a somewhat extended reference in this report.

Early in the year the secretary was addressed by one of the officers of the International Sunday-school Association of North America, with reference to a proposal, on the part of that organization, to undertake a sort of Sunday-school mission to Japan, and the opinion of the Standing Committee regarding the enterprise was asked for and its support solicited. Letters were sent in reply, suggesting substantially that better results would probably be secured through the connection of any such movement with the committee of the Federated Evangelical Churches in Japan, which had recently been formed, or, pending the development of this committee into an effective union agency, with the still existing Japan Branch of the Evangelical Alliance. The sympathetic interest of the Standing Committee was of course guaranteed.

In consequence of this correspondence, it was to the two bodies, the Evangelical Alliance and the Standing Committee, that the agent of the American Association was specially accredited, when, toward the close of the year, he set out for the East. For the conduct of the movement was entrusted to a special commissioner, Mr. Frank L. Brown, who is now in Japan, having arrived in the early part of December. Through the instrumentality of the executive committee the commissioner was early secured an interview with the executive committee of the Evangelical Alliance, at a joint meeting held on December 17th; and at a succession of joint meetings held subsequent to that date, the proposals were fully considered, and a National Sunday-school Association was finally organized, similar to the one represented by Mr. Brown, and now so well known for its usefulness to the churches of America. The following resolution was adopted in this connection:

"At a meeting of the executive committees of the Japan Branch of the Evangelical Alliance and the Standing Committee of Cooperating Christian Missions, held in the city of Tôkyô on the 17th of December, 1906, it was Resolved that, whereas Mr. Frank L. Brown, of the International Sunday-school Association of North America, has come to Japan, at the instance of that organization, to aid in promoting the interests of Sunday-school work here, through the use of such organized cooperative methods as have proven of value and benefit to the churches of America, a most cordial welcome be extended to Mr. Brown on behalf of the Evangelical Alliance and the Standing Committee of Cooperating Missions, and that he be requested to convey to the brethren in America the thanks of these two bodies for the sympathetic interest in Christian work in Japan, which they have manifested by sending him on this important mission, and also the assurance of a desire, here entertained, to facilitate in every possible way the contemplated development of the Sunday-school activities already in progress. And it was further Resolved,

with a view to giving practical effect to this desire, to take steps for the early inauguration of a general Sunday-school movement along such lines as should seem best calculated to secure for it the widest influence and effectiveness, in Japan and elsewhere throughout the East."

This action was signed by the secretaries of the two executive committees, and handed to Mr. Brown, to be forwarded to the International Committee in America.

In effecting this Japanese Sunday-school organization, due notice was taken of an association formed during the year under the presidency of Rev. N. Tamura, which, however, was merged in this larger and more widely representative body, and is therefore no longer in existence.

The thoroughly cooperative character of the new enterprise—cooperative as between the foreign and Japanese brethren—may be seen from the fact that the missions have constitutional representation, not only in its membership, but also among its officers and upon its controlling Board, and of the further fact, which has rendered the movement practicable at this time, that the provision of some two thousand *yen* toward meeting initial expenses has been made by an American gentleman, Mr. H. J. Heinz, of Pittsburg, with the prospect of a renewal of the gift from time to time, should that be found necessary. It is further expected that the funds hitherto set apart by certain of the missions for the preparation of Sunday-school lesson helps will be placed from this time forward in the hands of the literature committee of the Association, a committee that is composed of both foreign and Japanese members.

While the plans were still under consideration, a printed statement regarding them was issued by the joint committee and circulated among the churches and throughout the missionary body. The statement consisted of extracts from letters, written by prominent statesmen, clergymen and Christian business men in the United States and Canada, and given to Mr. Brown, with a view to introducing him to the Christians of Japan and commending the mission on which he was sent. And now that the Japanese association is formed, it will have the benefit of Mr. Brown's assistance, as he visits in its interests the more important centers of population, previous to the date of his leaving for Europe, two months hence, to attend the next all-world Sunday-school Convention, which will be held in May in the city of Rome.

And this leads to the mention of one other feature of the correspondence with the Sunday-school Association in America. It was earnestly desired, on behalf of the management of the Rome Convention, that delegates should be present from Japan, and in this desire the executive committee would heartily concur, and would recommend that such of the members of the Standing Committee, or any others, members of the missions represented upon it, as are likely to be in Rome at the time of the meeting, be asked to sit as representatives there of the Standing Committee, and in general of the Sunday-school interests of the Japanese churches. Rev. J. G. Dunlop, whose name is among those to be presented in this connection, has already been chosen for one of the secretaries of the Japan Association. It should be added that the appointment of missionary delegates to the Rome meeting need not, and will not be allowed to, preclude representation there by Japanese delegates also, should any such be able to attend.

The executive committee would conclude its report on this important subject, and the report as a whole, with the hope that, as a result of the

coordinated effort, which has thus been inaugurated in the interests of the Sunday-school work carried on in Japan, this work may be greatly advanced, and the coming of Christ's Kingdom throughout the empire correspondingly hastened.

At the conclusion of the report of the executive committee the request of Rev. A. W. Cooke was considered, and it was decided to reply, through the secretary, to the effect that the aim of the Standing Committee is not such as to permit of its becoming an agency for the furtherance of controversy, and that the Committee would therefore respectfully decline to comply with the request.

The courtesy of the floor was then tendered to Mr. Frank L. Brown, of the American Sunday-school Association, who had already been voted a corresponding member, and Mr. Brown responded with the greetings of the Association and a statement in some detail of the purposes underlying the movement he felt privileged to represent.

Following this, the chairman of the committee on cooperative evangelistic work, Rev. H. K. Miller, stated that no occasion had arisen during the year for the exercise by the committee of the functions pertaining to it as a special evangelistic agency, and that therefore it had no report to offer.

The secretary next read the report of the committee on speakers from abroad, as prepared by its chairman, Dr. J. L. Dearing. The report was as follows:—

Although during the past year several gentlemen, who are prominent in Christian circles abroad, have visited Japan for longer or shorter periods, arrangements were so fully made through other agencies for utilizing their presence here that the services of the committee to this end were not greatly required. One of these gentlemen was Rev. Howard Agnew Johnston, D. D., of New York. Dr. Johnston's itinerary covered a considerable part of the country, and was conducted largely in the interests of the Presbyterian Church, of which he is a member; but his addresses were helpful to many besides Presbyterians, and the members of the committee are glad to have had the opportunity of contributing in some slight degree to their wider effectiveness.

And the same may be said of their connection with the visit of Mr. Frank L. Brown, the Sunday-school commissioner.

It is also their pleasure to report, for the near future, the anticipated arrival of a number of distinguished men, who will come to Japan under the particular auspices of the Young Men's Christian Association, and on the occasion of the World's Federation Conference, to be held in Tōkyō in April. The executive committee of the Association will be the natural agency for organizing the aid which this company of men are expected to render, not only in Tōkyō, but elsewhere throughout Japan. The members of the Conference are to separate upon adjournment into a number of sections, for the wide visitation of the provinces, from as far north as the Hokkaido to Kiushu in the south-west. It is gratifying to be able to say that one of these visitors will be the Barrow's India lecturer, President Charles Cuthbert Hall, who comes this year a second time on the Haskel (Barrows) Foundation. Under ordinary circumstances your committee would expect to arrange for Dr. Hall's services, now as on the occasion of his former visit, four years ago, but it has seemed best to entrust the matter entirely to the Y. M. C. A. Any assistance in our power will be rendered, however, to make his influence and that of the

other visitors, as far reaching and effective as possible in the interests of Christian propagandism.

The next report was that of the committee on statistics. It was given by the chairman, Rev. H. M. Landis, who referred to the pages of statistical matter published in the last issue of "The Christian Movement," and explained the difficulty of securing accurate results as long as a lack of uniformity obtained both in the fiscal years of the different missions, and in the degree of detail with which statistical data was rendered available.

The report of the committee on Christian literature was presented by Mr. G. M. Fisher, as follows:—

The committee published in "The Japan Evangelist" for December, 1906 the titles of a number of English books, the translation of which into Japanese was then in progress, or was soon to be undertaken, and it is endeavoring to make the list a complete one. It has also secured, through the efficient agency of Prof. Frank Müller, and with the co-operation of Prof. Clement, editor of the "Evangelist," a series of religious and other summaries of what is appearing in the Japanese press, not extensive, but nevertheless summaries of considerable value, as indicating the trend of present day thought in Japan. And, further, it has considered the advisability of attempting, as a committee, to have translating work done, and would gladly enter upon this inviting field, if sufficient funds could be secured for the purpose, taking up first, at least in part, the valuable work on Apologetics by Prof. Balmain Bruce.

The committee would urge upon the attention of the Standing Committee the desirability of establishing loan libraries for the circulation of Christian books among pastors and others engaged in Christian work.

And they would further recommend, in connection with the Standing Committee's action of last year regarding Sunday-school lesson helps, that the provision of this form of Sunday-school literature, hitherto made by several of the missions, be entrusted hereafter to the recently organized Sunday-school Association of Japan.

The Standing Committee on motion adopted this recommendation, and it was decided to further request the missions to contribute sums of at least ten yen for each appointed representative, the fund thus raised to be used by the Christian literature committee in the proposed translation and circulation of Christian books.

The report of the committee on educational and eleemosynary work was rendered by Prof. E. W. Clement and Rev. U. G. Murphy, who dealt with the two subjects separately and in the order named. The following is the report on educational work:—

In the educational world of Japan, one of the most important events of the past twelve months has been the coming of a new administration in the *Mombushō* (Department of Education). A most cordial welcome has been extended to Mr. Makino, the Minister, and to Mr. Savayanagi, the Vice-minister, who are recognised as men of a liberal and progressive policy, and one that is expected to accomplish much needed reforms in the educational affairs of the empire.

The year has also brought evidence, and increasingly, of a changed attitude among educationalists toward religion in general, and particularly Christianity. This has been especially shown in the greater frequency, with which Christian speakers have been invited to deliver addresses in public institutions of learning, and the larger freedom allowed them in speaking on religious themes.

And this suggests the fact of increasing opportunities afforded to missionaries for getting in touch with young men and women of the student class, especially students in Normal schools. There are several missionaries, who, by teaching English a few hours per week in a local institution, have widened greatly their social, moral and religious influences. There are hundreds of schools scattered about Japan, which are unable, for economic reasons, to employ regular English teachers, such as those now obtained through the agency of the Y. M. C. A., but which would undoubtedly welcome a little assistance from a resident missionary. And the students thus assisted would be certain to show their appreciation, then and thereafter, in ways which would redound to the interest of the missionary's principle business.

The number of Chinese students coming to Japan is increasing from month to month; so that the responsibility of all Christian workers here is growing heavier on this account also. The Young Men's Christian Association is meeting this responsibility to the best of its ability, but finds itself handicapped by lack of men and means. Here then is another golden opportunity for missionary endeavor and influence.

The influx of Philipinos and Indians, chiefly for purposes of education, presents a similar problem. The Tōkyō Gakuin (Baptist) has carried on special classes in science and mathematics, in English, for Chinese and Philipino students, and feels well repaid for its efforts.

As bearing on the general subject of education at the present time, the following is of value, as taken from a letter written by a missionary educator in one of the larger interior towns.

"On September 1st our school became a *Chugakko* (Middle School) under the *Mombushō*. No change in any of our religious principles or practices was required of us while the negotiations were being carried on; but after the permit had been granted a note was sent from the Minister of Education, saying that the school was not to be used as an agency for the propagation of Christianity. When we asked at the *Kencho* (local government office) for an explanation of what was meant, we were told that no organization outside of the school could be allowed to use the institution as a means of spreading a knowledge of Christian doctrine, but that the authorities had no wish to interfere with any voluntary services that might be held in the school by either students or faculty.

As the notice was given in the form of a ministerial opinion, and not that of an order, we took it simply as a warning not to follow the plan, adopted in many Buddhist schools, of admitting men thirty years old and upwards, and using governmental school privileges to advance the interests of the sect or temple, with which the school was connected. No change of any kind has been made in our religious services. Chapel exercises are conducted by the teachers and older students, special speakers address the school on religious subjects, and a Sunday night preaching service is held, at which persons living in the neighborhood, in addition to dormitory students, teachers etc., are invited to be present.

Students purchase and use copies of the New Testament, and all have their own song books. Practically every one of the hundred and twenty-five now enrolled possess these books.

We shall endeavor to meet all government requirements, and at the same time shall not sacrifice any Christian principle. The roll is called at the chapel services, which amounts to the requirement that all students

shall be present. We have never, as a rule, insisted on our students coming to these services; but the attendance has always been good, and there has been no difference in this respect, since we entered upon the new regime.

Our position is a delicate one, but if we can continue under such an arrangement, a fine precedent will have been established, so far as Christian schools with government privileges are concerned.

Rev. U. G. Murphy then read the report on eleemosynary work, as follows:—

The work of famine relief in the North is still carried on by the government, supplemented in a small way by private aid, rendered to the most needy by missionaries and others. While it is not likely that there will be many more cases of actual starvation, poor crops, and the general impoverished condition of the people in the affected districts, are still causing much suffering.

The famine relief contributions received from foreign countries, of which the largest, amounting to \$250,000, was from the United States, were greatly appreciated by the nation, and the money has been judiciously expended. In this connection the contribution by the Japanese of *Yen* 292,000 (\$146,000) for the assistance of the San Francisco earthquake sufferers deserves mention, not only because of the size of the sum, but also for the quick and unostentatious manner in which it was collected and forwarded to America.

The increased interest in, and enlarged subscriptions for, Miss Riddell's Leper Asylum at Kumamoto would seem to indicate that the Japanese sympathy for lepers is now genuine and destined to become permanent, and there is reason to hope that the Central Government will soon take measures for the relief, and possibly the segregation, of these unfortunates.

The work along the various lines of general benevolence has continued about as usual during the year. Orphan asylums, rescue homes, blind schools, etc. have been useful on the whole, and fairly well supported. Happily the craze for founding orphan asylums and other benevolent institutions has somewhat abated; and even the mismanaged and over-officered non-Christian institutions of the past are now in better shape than they were, and are conducted in a comparatively satisfactory manner. As for the institutions of benevolence, that are Christian in character missionaries and others could do no better than to give liberal support to those already established, and to decline resolutely to assist in founding any new ones.

Your committee took action early in the year concerning the paper on social purity, referred to it from the Women's Christian Temperance Union, and recommended that the contents of the paper be made known to all Christian workers, who might desire to take part in a movement for advancing the interests of Japanese society in this important direction. We endeavored to secure joint action by the national W.C.T.U. and Y.M.C.A. organizations, looking to a general Purity Movement for the whole of Japan, but have to report that nothing definite has as yet been accomplished. Probably the new Federation of Churches will be the proper body to move in the matter, when once it is fully organized. Something certainly should be done to stem the tide of immorality among the young of both sexes; and while the missionaries cannot very well take the initiative, they should be ready and eager to assist in this kind of effort in every possible way.

Realizing the dangerous object lesson in the matter of restricting immorality, which was presented by the prefectures of Gumma and Wakayama—dangerous from their point of view—the keepers of brothels there and in other parts of the empire are making strenuous efforts to have the social evil regularly licensed again in these two localities. Already the Wakayama Assembly has voted in favor of the scheme; but the vigorous agitation carried on by the local Christians has about headed off the movement in Gumma. Several of the lower courts have declared the debts of licensed women to be invalid in law, and we are hoping that the supreme court will sustain the decisions.

The special committee entrusted with the preparation of a circular of information concerning Christian work for the use of tourists and other visitors to Japan, reported as follows through Dr. Dearing, the secretary reading the report:—

The task assigned to the committee has not been accomplished. The effort made to secure material for such a circular were not cordially seconded by the several missions, and it is increasingly difficult to determine precisely what kind of a circular is needed. To many "The Christian Movement" seems more nearly what is required than anything else that could well be prepared. The report, moreover, that one or more of the missions, as well as the Young Men's Christian Association, have had it in mind to get out illustrated printed statements relating to the work under their care, has proved for us a further deterrent influence. For these and other reasons, therefore, we crave the indulgence of the Standing Committee regarding our failure to carry out the instructions given to us, and would venture to recommend that the project be abandoned.

The recommendation contained in this report was adopted, and the committee was accordingly discharged.

The hour for the noon recess (half past twelve) having arrived, a committee on nominations was appointed, consisting of Revs. H.H. Coates, D.D., and G. Bowles and F. Parrott, Esq., and the Standing Committee stood adjourned until two o'clock, Rev. J. B. Hail, D.D. leading in a concluding prayer.

On reassembling at two o'clock, prayer was offered by Rev. E.S. Stevens, and the transaction of business was resumed.

The auditing committee reported that they had examined the treasurer's accounts and found them correct.

The committee appointed to visit and report on the language school conducted by Mr. I. Matsuda next reported, through Rev. H. H. Coates, D.D., as follows:—

The attendance during the year may best be given by periods of three months each. From January to March there were thirty-six students enrolled, six of whom were in a special course. They were divided into six classes (first year, four; second year, two), under five different teachers. From April to June the numbers were: students, thirty-two (including six in the special course); classes, six (first year, four; second year, two), and teachers, five. From October to December there were: students, twenty-seven (including seven in the special course); classes, five (first year, three; second year, two) and teachers, six, two men and four women. Those who have taken the examinations were, of the first class, ten, one of whom failed, and of the second class, one, who, it may be noted, did extraordinarily well.

Mr. Matsuda asks that the attention of the Standing Committee be called to certain points, and first, to the fact that the attendance has been falling off, as may be seen from the foregoing statement. It will be difficult to keep the school going, he says, unless an average of at least thirty students is maintained, and he therefore desires that the missions be again requested to give the school their earnest support by sending to it any new missionaries they may receive. He thinks that it should not be left to the individuals themselves, but that mission action should be taken, requiring attendance; and he says that if the tuition fees of a sufficient number could be guaranteed, and secured to him by direct payment from the mission treasuries concerned, it might be possible to make material reductions. For example, a tuition of a hundred and twenty yen a year might be cut down to an even hundred.

Further, when missionaries enter the school, they should do so, he says, with the idea of remaining, as far as possible, for at least a whole year. When they come for only one or two terms, he finds it difficult to organize the classes properly, and correspondingly disadvantageous for the students themselves.

He wishes also that the missions may be urged to require of those who are placed in the school, that they take the examinations conducted by the examiners whom the Standing Committee appoints; and he would be glad if the language committees, belonging to the various missions would visit the school, and examine into its work and methods, and offer suggestions: since the main purpose of the school is after all to meet the peculiar requirements of missionaries.

Further statements were made regarding the school and its usefulness, by Dr. D. C. Greene and by Rev. H. Pedley of the Examining Board, and the Standing Committee then voted to continue the two committees (on visitation and examination), as an assurance of its continued approval of Mr. Matsuda's enterprise and hopes for his success. The suggestions contained in the report were on motion referred for consideration to the several missions.

The report of the committee on the proposed General Conference for the year 1909 was then presented, as follows, by its chairman, Dr. Greene:—

There is a wide-spread desire for a conference, which may worthily mark the close of a half-century of modern Christian work in Japan; but under what auspices it had best be held is not yet clear. The executive committee of the Evangelical Alliance has the matter under advisement, and it is most desirable that either that body of Japanese Christians, or some other equally representative, should take a leading part in arranging for such a gathering. Accordingly the committee would recommend that they be continued and clothed with full power to take such action as may be deemed fitting, in preparation for a conference in the year 1909.

After discussion it was decided to continue the committee without further instructions, and the Right Rev. H. J. Foss, D.D. was substituted for Bishop Awdry as a member of the committee, on account of the latter's prolonged absence from Japan.

At half past two o'clock the Standing Committee went into open session, as previously arranged, in order to hear the address of the Chairman.

The session was opened with prayer by Rev. H. H. Coates, D.D., the Rev. A. T. Howard, D.D., having been called to the chair, and a

considerable number of visitors being present. Dr. Dearing was introduced and spoke most interestingly on the subject of *Theological Education in Japan*.

At the close of the address the thanks of the Committee and visitors were extended to Dr. Dearing, and the satisfaction of all was manifested on hearing that a wide publicity would be secured for the address through its early publication in the columns of "The Japan Evangelist".

On the resumption of general business at four o'clock the committee appointed at the last meeting to investigate the several Christian publishing interests, now in existence throughout Japan, with a view to their union or federation, reported that during the year the same question had been under consideration as part of a plan for the general federation of Japanese Churches, and that for this reason it had seemed best for no steps to be taken in the matter at this time on behalf of the Standing Committee.

The subject of the Tōkyō School for Foreign Children was next introduced, and the support given to the institution in past years by the Standing Committee was on motion continued through the appointment of a committee of visitation, named by the chair, which was made to consist of the following persons, viz., Rev. A. Oltmans, D.D., A. T. Howard, D.D., H. Pedley and S. W. Hamblen and Miss A. C. Macdonald. This committee was requested to make its report in writing to the executive committee, with a view to publication, as heretofore.

The editor of "The Christian Movement", Dr. Greene, reported at this point the successful bringing out in midsummer of the issue for 1905. He explained that an earlier completion of the work would have been possible, only at the expense of omitting much valuable material, which he had obtained from the annuals prepared by the various Departments of the Government, some of which were not available until after the summer had begun.

The thanks of the Standing Committee were voted to Rev. A. Pieters for his contribution to this number of "The Christian Movement" on the subject of *The Educational System of Japan*, "the best account of that system," in the editor's judgment (see preface), "which has yet appeared in the English language."

The secretary next introduced the subject of the new Sunday-school Association, as already referred to in the report of the executive committee, and called attention to the need of appointing six members of the Standing Committee to membership in the Association, as provided for in the constitution of that body. The Standing Committee on motion expressed its approval of what had been done in this direction, and referred the selection of the six representatives to the incoming executive committee.

Further, and in the same connection, the following persons were invited to represent the Standing Committee at the World's Sunday-school Convention, to be held in Rome, Italy, in May; viz. Revs. A. D. Hail, D.D., J. G. Dunlop, R. H. McGinnis and W. W. Prudhom, and the executive committee was authorized to give credentials also to any others from among the missions, who may be able to attend.

The desirability was further recognized, by vote of the Committee, of having representation at the Centennial Missionary Conference, soon to convene in the city of Shanghai, and the executive committee was directed to accredit as delegates on the Committee's account any of the missionaries from Japan, who may plan to be present and desire the appointment.

The following resolution in the interests of peace and arbitration was then adopted:—

“Resolved, that the Standing Committee of Cooperating Christian Missions in Japan place itself on record as desiring to encourage the rising Peace Movement in Japan, and as suggesting to all missionaries that they earnestly consider their opportunities, relative to the national and world wide organic movements for peace and arbitration.”

A motion was then made and passed, recommending to the several missions that if practicable some of their members, well qualified by the use of the Japanese language, be set apart for Christian work among Japanese residents in Manchuria and Korea.

The nominations committee reported at this point, presenting a list of names for officers and members of subcommittees for the ensuing year, and the same was on motion approved, and the secretary was instructed to cast the ballot for the Committee as a whole. The list was as follows:—

For Chairman, Rev. G. Chapman;
“ Vice-chairman, Rev. G. Bowles;
“ Secretary, Rev. T. M. MacNair;
“ Treasurer, Prof. E. W. Clement;
“ Statistician, Rev. H. M. Landis;
“ the Committee on Christian Literature, Revs. H. H. Coates, D. D., F. G. Harrington, A. Oltmans, D.D., D. W. Learned, D.D., W. Imbrie, D.D. and Prof. Frank Müller and Messrs. F. Parrot and G. M. Fisher;

For the Committee on Cooperative Evangelistic Work, Revs. E. R. Miller, J. D. Davis, D.D., G. W. Fulton, C. T. Warren, J. C. C. Newton, D.D., E. S. Stevens and H. Pedley and Miss M. A. Spencer;

For the Committee on Speakers from Abroad, Revs. J. L. Dearing, D.D., C. S. Davison, and A. Pieters and Messrs. F. Parrott and G. S. Phelps;

For the Committee on Educational and Eleemosynary Work, Revs. S. H. Wainwright, M.D., U. G. Murphy, G. Chapman, J. H. Pettee, D.D., and A. T. Howard, D. D., and Prof. E. W. Clement and Miss A. C. Macdonald;

For the Committee on Statistics, Revs. H. M. Landis (*ex officio*) S. W. Hamblen, D. S. Spencer, H. Loomis and A. E. Webb, and

For the Executive Committee, Revs. D. C. Greene, D.D., J. L. Dearing, D.D., H. H. Coates, D.D., A. T. Howard, D.D., G. Bowles and T. M. MacNair and Prof. E. W. Clement (*ex officio*).

The newly appointed committee on cooperative evangelistic work was on motion entrusted with the preparation of a Christian “exhibit” at the National Exposition, to be conducted in Tōkyo during the coming spring and summer.

A resolution of thanks to the Young Men's Christian Association for the use of its rooms during the day was next adopted, and the treasurer was directed to send to the Association the sum of fifteen yen in further recognition of the courtesy.

The executive committee was empowered to fill vacancies occurring in any of the committees, and was requested to make the necessary arrangements for the next annual meeting, to be held as near as practicable to the middle of January, 1908.

The minutes of the meeting were referred for approval to the executive committee, and the Committee then adjourned, with prayer by Rev. G. Bowles.

T. M. MacNair, Hon. Sec.

Roll of the Standing Committee and of the Cooperating Missions,
January, 1907.

American Baptist Missionary Union, Prof. E. W. Clement * (F), Rev. J. L. Dearing, D.D. * (F),	Methodist Protestant, Rev. U. G. Murphy * (F).
American Board, Rev. D. C. Greene, D.D. * (F), Rev. H. Pedley * (F),	Presbyterian—Cumberland, Rev. J. B. Hail, D.D. * (F), Presbyterian—U. S. A., North (East Japan),
American Christian Convention, Rev. A. D. Woodworth * (C),	Rev. T. M. MacNair * (F), Presbyterian—U. S. A., North (West Japan),
Bible Societies, F. Parrott, Esq. * (C),	Rev. G. W. Fulton * (F),
Church Missionary Society—Central Japan Mission, Rev. G. Chapman * (F), Rev. A. Lee * (F),	Presbyterian—U. S. A., South, Rev. W. E. McIlwaine (F), Reformed-Dutch (North Japan), Rev. E. R. Miller * (F), Reformed-Dutch (South Japan),
Missionary Society of the Church of England in Canada, Rev. C. H. H. Shortt * (C),	Reformed-German, Rev. H. K. Miller * (F),
Disciples of Christ, Rev. E. S. Stevens * (F),	Society of Friends, Scripture Union &c.,
Evangelical Association, Rev. S. J. Umbreit (C),	Rev. G. Bowles * (C),
Methodist-Canadian, Rev. H. H. Coates, D. D. * (F), Miss I. M. Hargrave (F),	United Brethren, Rev. A. T. Howard, D.D. * (C),
Methodist Episcopal—U.S.A., North, Rev. C. Bishop * (F), Miss M. A. Spencer (F),	Woman's Missionary Union, Miss S. A. Pratt * (C),
Methodist Episcopal—U.S.A., South, Rev. J. C. C. Newton, D.D. * (F),	Young Men's Christian Association, G. M. Fisher, Esq. * (C).

* Present at the meeting.

(F) Full member.

(C) Corresponding member.

The following persons were also present, as members of sub-committees :

Rev. S. W. Hamblen, American Baptist Missionary Union,
Rev. Wm. Imbrie, Presbyterian—U. S. A., North (East Japan),
Rev. A. Oltmans, Reformed-Dutch (North Japan),
Prof. M. N. Wyckoff, Sc. D., Reformed-Dutch (North Japan),
J. L. Cowen, Esq., Methodist Episcopal—U. S. A., North (business
agent of the Committee), and
Miss A. C. Macdonald, Young Women's Christian Association.



37

Review

STATE OF TEXAS vs JAMES AGUIRRE UYU
 et al. (THEY) (MURKIN)

APPEAL FROM THE DISTRICT COURT OF THE COUNTY OF DALLAS

IN FAVOR OF THE STATE OF TEXAS

BY

THE

ATTORNEY GENERAL

the first part of the paper, the authors discuss the importance of the

second part of the paper, the authors discuss the importance of the

third part of the paper, the authors discuss the importance of the

fourth part of the paper, the authors discuss the importance of the

fifth part of the paper, the authors discuss the importance of the

sixth part of the paper, the authors discuss the importance of the

seventh part of the paper, the authors discuss the importance of the

eighth part of the paper, the authors discuss the importance of the

ninth part of the paper, the authors discuss the importance of the

tenth part of the paper, the authors discuss the importance of the

eleventh part of the paper, the authors discuss the importance of the

twelfth part of the paper, the authors discuss the importance of the

thirteenth part of the paper, the authors discuss the importance of the

fourteenth part of the paper, the authors discuss the importance of the

fifteenth part of the paper, the authors discuss the importance of the

sixteenth part of the paper, the authors discuss the importance of the

seventeenth part of the paper, the authors discuss the importance of the

eighteenth part of the paper, the authors discuss the importance of the

nineteenth part of the paper, the authors discuss the importance of the

twentieth part of the paper, the authors discuss the importance of the

twenty-first part of the paper, the authors discuss the importance of the

twenty-second part of the paper, the authors discuss the importance of the

twenty-third part of the paper, the authors discuss the importance of the

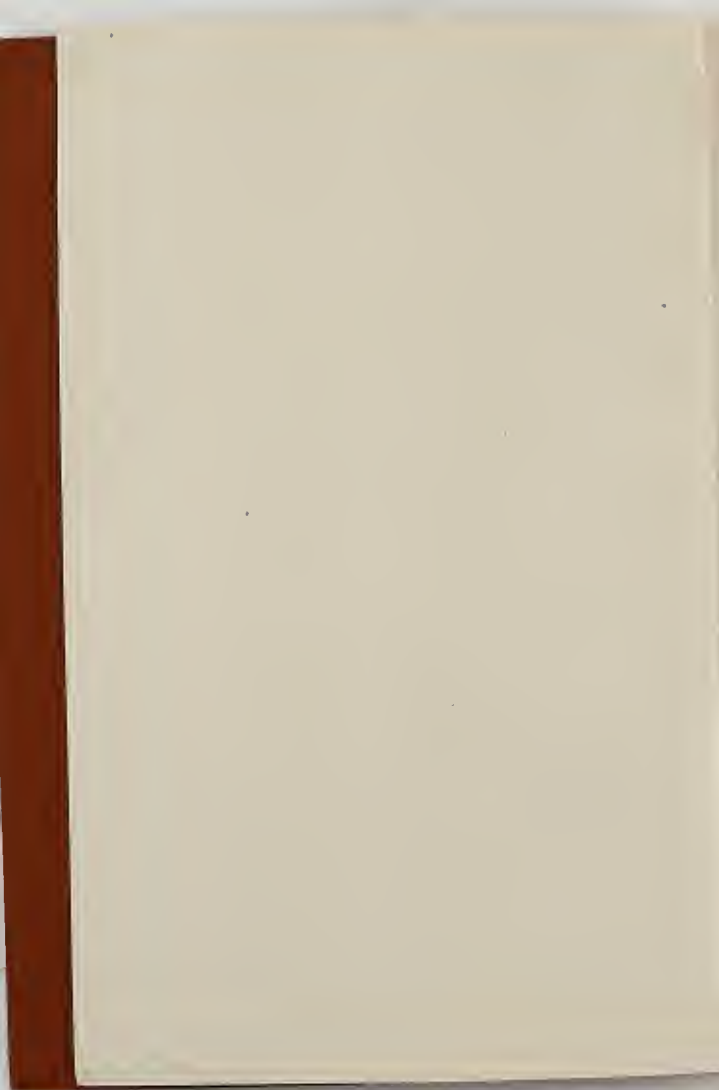
twenty-fourth part of the paper, the authors discuss the importance of the

twenty-fifth part of the paper, the authors discuss the importance of the

twenty-sixth part of the paper, the authors discuss the importance of the

twenty-seventh part of the paper, the authors discuss the importance of the





Basis Agreed upon by the Joint Commission Representing the
Methodist Episcopal Church, the Methodist Episcopal
Church, South, and the Methodist Church
of Canada for the Union of these
Churches in Japan.

HISTORICAL STATEMENT.

True religion is the system of faith, doctrine, and duty that arises out of man's moral and spiritual relations to the only living and true God, who is the Creator of all things, and upholdeth all things by the word of his power. This ever-living and true God has revealed himself in all ages, to all races of men, in the works of his hands as manifested in the heavens and the earth and in our own spiritual and moral nature: so that all men have had some knowledge of duty, some thought as to destiny, and some desire and feeling after God, if haply they might find him and know him, though he be not far from every one of us.

But because of the blindness of our hearts through sin against God, this light of nature has never alone been sufficient for our guidance and eternal salvation; wherefore God the Father hath further revealed himself to us in Jesus Christ his beloved Son. This revelation of God and his will concerning us, and of our own nature, duty, and destiny in Jesus Christ,

is known as the Christian religion, or Christianity, and is conveyed to us and preserved among us in the Church and in the world by the Sacred Scriptures, as they were inspired by the Holy Spirit, who is one with the Father and the Son.

The doctrine and spirit of primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise: "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it and incited others to do so. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence; other ministers and many lay preachers were raised up to aid them; and throughout England and in Scotland and Ireland arose United Societies, which became the Wesleyan Churches of Great Britain.

In the year 1776 Philip Embury, a Wesleyan local preacher, began to preach in New York City, and formed a society, and other local preachers followed.

In 1769 Mr. Wesley sent to America two itinerant preachers, and in 1771 two others — Francis Asbury and Richard Wright.

When the independence of the United States was acknowledged by the treaty of 1783, the American Methodists were without an ordained ministry and appealed to Mr. Wesley for advice and help. He

responded by ordaining the Revs. Richard Whatcoat and Thomas Vasey as presbyters (or elders) for America ; and also (since he preferred the Episcopal form of Church government) by setting apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a presbyter of the Church of England, to be a superintendent, " to preside over the flock of Christ " in America. He also commissioned Dr. Coke to ordain, as joint superintendent with himself, the Rev. Francis Asbury, then general assistant for the American Societies.

At the " Christmas Conference," begun in Baltimore, Md., December 24, 1784, sixty preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously approved. Thereupon they organized the " Methodist Episcopal Church ;" Dr. Coke and Francis Asbury were elected to the episcopal office, and Mr. Asbury was consecrated by Dr. Coke, assisted by several presbyters. Such was the origin of the Methodist Episcopal Church.

In the course of time, by reason of changed social and other conditions, it seemed best to those concerned that the ministers and members of the Methodist Episcopal Church in the Southern States of the American Republic should be formed into a separate Church, and accordingly the " Methodist Episcopal Church, South," was organized in the month of May, 1845.

The sending of ministers of the Methodist Episcopal Church to Japan was authorized by the General Missionary Committee in November, 1872, and the first ministers appointed to this country were the Rev. R. S. Maclay, formerly missionary at Foochow, China ; the Rev. John C. Davison, of the Newark Annual Conference ; the Rev. Julius Soper, of the

Baltimore Annual Conference; and the Rev. Merri-
man C. Harris, of the Pittsburg Annual Conference.
Dr. Maclay arrived at Yokohama June 11, 1873, and
the others followed soon after. Later, the Rev.
Irvin H. Correll was added to the list. The mission
was formally organized by Bishop William L.
Harris August 8, 1873, at No. 60, Bluff, Yokohama,
Revs. Maclay, Davison, Soper, and Correll being
present. These, with Mr. Harris, who soon arrived,
were assigned to their stations, Dr. Maclay being
appointed superintendent of the mission, which has
expanded into two Annual Conferences.

At the General Conference of 1904 the Rev.
Merriman C. Harris, D.D., was elected and con-
secrated missionary bishop for Japan and Korea,
and entered at once upon the work of supervision in
these countries.

The Methodist Episcopal Church, South, in May,
1885, established a mission in Japan. Revs. J. W.
Lambuth, W. R. Lambuth, and O. A. Dukes, of the
China Mission, and members respectively of the
Mississippi, Tennessee, and South Carolina Annual
Conferences, were appointed to this work. They
landed in Kobe, Japan, in July, 1886. In the
September following Bishop A. W. Wilson organized
the mission, and appointed W. R. Lambuth superin-
tendent. The work was rapidly extended eastward to
Lake Biwa and westward to Shimonoseki, including
the eastern coast of the Island of Kiushiu and the
northern shore of Shikoku. In 1892 Bishop Joseph
S. Key organized the mission into an Annual Con-
ference of the Methodist Episcopal Church, South.

The beginnings of Methodism in Canada date back
to the year 1772, when a small party of English
Methodists reached Nova Scotia. In the next thir-
teen years other groups, chiefly from the United

States, located in various parts of Upper Canada (now Ontario); and some of these, being stirred in their hearts by the spiritual destitution of the people, began to exhort their neighbors to "repent and believe the gospel." In 1790 William Lossee, an itinerant preacher from the United States, came into Canada and gathered many converts. Two years later he appealed to Bishop Asbury for an ordained minister, and Darius Dunham was sent. For thirty-six years the work in Canada was under the jurisdiction of the bishops of the Methodist Episcopal Church in the United States, but in 1828 they relinquished their supervision, and the Societies in Canada became a separate and independent Church, under the name of the Methodist Episcopal Church in Canada.

Five years later a union was formed with the British Wesleyan Conference, which had sent a number of missionaries into Canada, and the name of the united body became the Wesleyan Methodist Church in Canada. Episcopacy was superseded by an annual presidency, and the polity of the Church was modeled after that of the parent body in England. In 1874 a union took place in Canada of the Wesleyan Methodist Church, the Methodist New Connection, and the Conference of Eastern British America. The name adopted was "The Methodist Church in Canada," and the union of the three Churches with their parent bodies in England was dissolved by mutual consent. Again in 1883 a wider union was brought about, embracing the Methodist Church in Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church, and the Bible Christian Church, since which time the legal name of the body has been "The Methodist Church."

In 1873 the first foreign mission of Canadian Methodism was begun in Japan by the appointment of the Rev. George Cochrane, D.D., and the Rev. Davidson Macdonald, M.D., to that work, which has grown into an Annual Conference.

In course of time a general conviction grew up that the cause of God would be promoted by the union of the Methodist Churches in Japan. When this fact was signified to the Churches in America, several of their General Conferences approved the suggestion and appointed Commissioners to consider the matter, and effect the union, if deemed practicable. As the result, the Commissioners representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church in Canada, at their final session in the city of Buffalo, N. Y., unanimously agreed upon a plan of union of the ministers and members of these three denominations in the Empire of Japan into the Nippon Methodist Kyokwai. In accordance with this agreement, a General Conference was convened in Tokyo, Japan, on the fourth Wednesday, in May, 1907, composed of delegates previously elected by the four Annual Conferences of the three uniting Churches in Japan, and the Nippon Methodist Kyokwai was formally organized in accordance with the plan hereinafter approved, and under the advice and with the approval of the authorized Commissioners of the three American Churches.

This was the origin of the Methodist Church of Japan.

The sole object of the rules, regulations, and usages of the Nippon Methodist Kyokwai is that it may fulfill to the end of time its divine vocation as a leader in evangelization, in all moral and religious reforms, and in the promotion of fraternal relations among all branches of the Church of Jesus Christ.

PREAMBLE.

Whereas there exists a practically unanimous conviction among the pastors and members of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada, in Japan, as well as among the foreign missionaries, that a union of the three bodies is in the highest degree expedient and desirable in the interests of our common Christianity;

And whereas the General Conferences of the said Churches in the United States and Canada have approved the principle of such a union, and have appointed Commissioners with authority to arrange the necessary details and consummate the desired union if the same is found to be practicable;

And whereas agreement has been reached on the main points involved; we, the aforesaid Commissioners, in session assembled, July 18, 19, 1906, in the city of Buffalo, N. Y., United States of America, do consent and agree to a union between our respective Churches in Japan as set forth in this plan of organization. (Vide Declaration of Commissioners of Methodist Episcopal Church—Appendix.)

DOCTRINES.

The Nippon Methodist Kyokwai shall be permanently founded on the fundamental doctrines of Holy Scripture, as unfolded by Christ and his apostles, formally stated in the Articles of Religion embodied in this plan of organization, and expounded in Mr. Wesley's Notes on the New Testament and the first fifty-two sermons published by him during his lifetime.

ARTICLES OF RELIGION.

1. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; Maker and Preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

2. Of the Word, or Son of God, Who Was Made Very Man.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who suffered, was crucified, dead and buried, to be a propitiation for the sins of the whole world.

3. Of the Resurrection of Christ.

Christ did truly rise again from the dead, and took again his body with all things pertaining to the perfection of man's nature, wherewith he ascended into heaven and there reigneth until he return to judge all men at the last day.

4. Of the Holy Spirit.

The Holy Spirit, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

*5. Of the Sufficiency of the Holy Scriptures
for Salvation.*

The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. By the Holy Scriptures we do understand those canonical books of the Old and New Testaments, of whose authority was never any doubt in the Church.

THE NAMES OF THE CANONICAL BOOKS.

Genesis,	The Second Book of
Exodus,	Chronicles,
Leviticus,	The Book of Ezra,
Numbers,	The Book of Nehemiah,
Deuteronomy,	The Book of Esther,
Joshua,	The Book of Job,
Judges,	The Psalms,
Ruth,	The Proverbs,
The First Book of Samuel,	Ecclesiastes, or the Prea-
The Second Book of	cher,
Samuel,	Cantica, or Song of Solo-
The First Book of Kings,	mon,
The Second Book of	Four Prophets the Great-
Kings,	er,
The First Book of	Twelve Prophets the
Chronicles,	Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

6. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who teach that the fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; nevertheless, no Christian is free from the duty of obedience to the commandments which are called moral.

7. Of Original Sin.

By the voluntary disobedience of our first parents the nature of man was corrupted, so that he is very far gone from original righteousness, and continually inclined to evil. Wherefore he cannot turn and prepare himself by his natural strength and efforts to do good works acceptable to God.

8. Of Justification and Good Works.

We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, not for our own works or deservings, but we are justified by faith in him. Nevertheless, good works, which are the fruits of the Holy Spirit, are pleasing and acceptable to God in Christ.

9. Of Sin after Justification.

Not every sin willingly committed after justification is the sin against the Holy Spirit, and un-

pardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Spirit it is possible to depart from grace given and fall into sin, and, by the grace of God, through repentance and faith, to rise again and amend our lives. Nevertheless, the peril of sinning against the light we have received is exceeding great, because it leads to that hardness of heart for which there is no repentance; therefore we ought to watch continually unto prayer against all temptation, and the erroneous teaching of those who say they can no more sin as long as they live here.

10. Of the Church.

The visible Church of Christ is a company of faithful people in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance; and whose mission it is to evangelize the world in obedience to our Lord's command to "go into all the world, and preach the gospel to every creature."

11. Of Purgatory and Other Errors.

Certain well-known doctrines concerning purgatory, pardons, indulgences, images and other relics, the invocation of saints, and merit acquired by works of supererogation, by whomsoever taught, are not only without warrant of Scripture, but are repugnant to the Word of God.

12. Of the Sacraments.

Sacraments ordained of Christ are not only badges or tokens of Christian profession, but they are

symbols of grace and of God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him. There are only two sacraments ordained of Christ our Lord in the gospel—that is to say, Baptism and the Supper of the Lord.

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but it is also a symbol of regeneration or the new birth. And inasmuch as our Saviour has said, "Of such is the kingdom of heaven," the baptism of young children is to be retained in the Church.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but is also a memorial and a sacrament of our redemption by Christ's death; inasmuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is, as the apostle saith, a partaking of the body of Christ; and likewise the cup of blessing is the partaking of the blood of Christ. But transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

*13. Of the One Oblation of Christ, Finished upon
the Cross.*

The offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for the sins of the whole world, and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a dangerous error.

14. Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to marry or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

15. Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same. As they have varied in the past, so they may be changed according to the diversity of countries, times, and customs, only so that nothing be ordained against God's Word. But no member, in the right of his private judgment, may violate the rites and ceremonies of the Church to which he belongs.

16. Of the Civil Government.

Believing that the powers that be are ordained of God as taught in the Holy Scriptures, we revere the Emperor, of one ancient and unbroken lineage, who is the rightful Sovereign of the Empire of Japan, respect the Constitution and observe the laws.

17. Of Christian Men's Goods.

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do erroneously teach. Yet every Christian should hold his possessions as a providential trust to be administered, as the Word of God and an enlightened conscience may direct, in promoting the welfare of his fellow-men and extending Christ's kingdom in the earth.

18. Of a Christian Man's Oath.

An oath in confirmation of testimony, when required by proper civil authority, is not to be refused by a Christian man, but is to be regarded as a solemn appeal to the Judge of all men as to the truth of the evidence given.

THE GENERAL RULES.

The General Rules shall be those found in the books of Discipline of the uniting bodies, with such emendations, in the details under the three General Rules, as may be agreed upon by the representatives of the Commissions of the uniting bodies who shall visit Japan to assist in the organization of the Methodist Church of Japan.

PLAN OF ORGANIZATION.

ARTICLE I. NAME.

The name of the united Church shall be Nippon Methodist Kyokwai (Methodist Church of Japan).

ARTICLE II. MEMBERSHIP.

The terms of membership in the communion shall be the acceptance of the General Rules of the Churches, and the confession of doctrinal beliefs contained in the ritual for the baptism of adults and for the reception of members.

ARTICLE III. GENERAL CONFERENCE.

1. The government of the Church shall be vested in a delegated body to be known as the General Conference (Sokwai), which shall meet quadrennially, and shall be composed of ministerial and lay delegates to be chosen as hereinafter provided.

2. The first General Conference shall consist of one ministerial delegate for every five members of an Annual Conference; but a fraction of three-fifths or more of the ratio described shall entitle an Annual Conference to an additional delegate.

Ministerial Delegates.

3. The ministerial delegates shall be elected by ballot, without nomination or debate, by the ministerial members of the Annual Conference at its session immediately preceding the General Conference. Such delegates shall be elders, at least twenty-five years of age, and shall have been members of an Annual Conference four successive years, and at the time of the session of the General Conference shall be members of the Annual Conference which elected them. An Annual Conference may elect reserve delegates not exceeding three in number, and not exceeding the number of its regular delegates.

4. No minister shall be counted twice in the same year in the basis for the election of delegates to the

General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

Lay Delegates.

1. Lay members of each Annual Conference shall be entitled to elect as many lay delegates to the General Conference as there are ministerial delegates from the same Annual Conference, and they may also elect reserve delegates, not exceeding three in number, and not exceeding the number of regular delegates. These elections shall be by ballot without nomination or debate.

2. Lay members, twenty-five years of age or over, holding membership in pastoral charges within the bounds of the Annual Conference, and having been lay members of the Church four years next preceding, shall be eligible for election to the General Conference. Delegates elected, who cease to be members of the Church within the bounds of the Annual Conference by which they were elected, shall not be entitled to seats in the General Conference.

3. *Any Annual Conference of any Church having no lay representatives in its Annual Conference shall be authorized to elect to the first General Conference its quota of lay delegates in such manner as it may deem best under the above general regulations as to age and qualification.

Presiding Officers.

1. The General Conference shall elect from among the traveling elders as many General Superintendents (Kantoku) as it may deem necessary.

*For use only at the first General Conf.

2. The Kantoku shall be elected by the General Conference for eight years, by ballot, without nomination or debate, and shall be eligible for reëlection.

3. The General Superintendents shall preside in the General Conference in such order as they may determine ; but if no Kantoku be present, the General Conference shall elect one of its elders to preside *pro tempore*.

4. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference, which appeal shall be taken without debate. He shall also decide questions of law, subject to an appeal to the Judiciary Committee hereinafter to be provided for.

Powers of the General Conference.

The General Conference shall have full power to make rules and regulations for the Church subject to the following limitations and restrictions :

1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. The General Conference shall not change or alter any part or rule of the government of the Church so as to do away with the itinerant system or the plan and powers of the itinerant General Superintendency as provided for by this constitution and Basis of Union.

3. The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal ; nor shall it deprive our members of the right

of trial by a committee of members of the Church, nor of an appeal.

Judiciary Committee.

4. The General Conference shall have authority to appoint a Judiciary Committee, composed of three foreign missionaries* three native elders, and three laymen, to whom shall be referred all questions of law arising out of appeals from the rulings of a Kantoku (General Superintendent) or the action of any Annual Conference or court of the Church from which an appeal has been taken. The decisions of the Judiciary Committee shall be final.

AMENDMENTS.

Upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences present and voting shall have concurred, such alteration or alterations shall take effect: *provided*, that when any rule or regulation is adopted by the General Conference, which, in the opinion of the Kantoku, is unconstitutional, the Kantoku may present to the Conference which passed said rule or regulation

*This representation by missionaries shall continue so long as the Boards entering this union shall be so represented on the field.

their objections thereto, with their reasons in writing; and if then the General Conference shall, by a two-thirds vote, adhere to its action on said rule or regulation, it shall then take the course prescribed for altering a restrictive rule; and if thus passed upon affirmatively, the Kantoku shall announce that such rule or regulation takes effect from that time.

ARTICLE IV. ANNUAL CONFERENCES.

1. The territory occupied by the Church shall be divided into Annual Conferences (Nenkwaï) as the General Conference may from time to time direct.

2. The Annual Conference shall be composed of all ministers in full connection within its bounds, and one lay representative from each self-supporting charge; but pastoral charges including two or more societies shall be entitled to but one lay representative.

3. Every minister who at the time of the union is effected is a full member of an Annual Conference of either of the uniting bodies shall be a member of the Annual Conference within whose bounds he is stationed when the union takes place. This rule shall not apply to foreign missionaries who elect to hold their membership only in the home Conference their status being defined elsewhere. (See Relation of Foreign missionaries to the Nippon Methodist Kyokwai—Sec, 2.)

4. Lay members of the Annual Conference shall have the right to speak and vote on all questions except those affecting ministerial character and relations.

5. Each Annual Conference shall have power to elect to order of deacon any probationer of not less than two years' standing who has passed an

approved examination on the course of study ; and also to admit into full connection and elect to order of elder any probationer who has traveled four years and fulfilled all disciplinary requirements.

6. In the absence of a General Superintendent (Kantoku) the Conference shall elect by ballot, without discussion, from among its elders a president *pro tem* who, if the Kantoku be absent or disabled through the entire session, may exercise the functions of the office, except ordinations.

7. In the appointing of the presiding elders (Bucho) each Annual Conference shall nominate, by ballot, without debate, two for each vacant district, or more if requested by the presiding Kantoku ; and from among those thus nominated the Kantoku shall appoint the necessary number. A presiding elder may be assigned to a pastoral charge or otherwise, as the Kantoku may determine. Presiding elders shall be eligible to reappointment from year to year for four successive years. Then having served four years in other departments of Church work, they are again eligible to renomination and reappointment. In case the presiding elder shall be assigned to other duty by the Kantoku between sessions of the Annual Conference, the vacancy thus created shall be filled from the list of elders previously nominated by the Annual Conference.

8. The territory occupied by each Annual Conference shall be divided into districts (Bu), and the appointments of the preachers to their respective charges shall be fixed by the Kantoku, after consultation with the Bucho in annual session. Vacancies occurring during the year shall be filled and necessary changes may be made by the Kantoku, after consultation with the presiding elders of the districts concerned.

ARTICLE V. DISTRICT CONFERENCES.

1. A District Conference shall be organized in each district. It shall be composed of all the preachers in the district, travelling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conference to which they belong); of the regularly authorized and employed evangelists and helpers; and of laymen, the number of whom and their mode of appointment shall be determined by the General Conference.

2. The District Conference (Bukwai) shall meet at least once each year at the time and place named by the Pres. Elder. The duties of the Bukwai shall be:

(a) To promote religious life among ministers and people throughout the district.

(b) To consider the state of the work and plan for its improvement.

(c) To license as local preachers suitable persons recommended by Quarterly Conferences, and to renew licenses previously issued when judged advisable.

(d) To inquire into the qualifications and usefulness of evangelists and helpers employed within the district, and recommend the same to the Annual Conference for continuance or otherwise.

(e) To examine candidates for admission on trial and in the studies for the first year, which examination shall be conducted as directed by the Annual Conference committee of examination on the course of study as prescribed by the General Conference.

(f) To take steps when necessary to improve the financial condition of the district.

(g) And in general to discharge such other functions as may be prescribed from time to time by the Discipline of the Church.

3. In the absence of the Kantoku, the Bucho shall preside in the Bukwai and at all Quarterly Conferences (Shikikwai), and shall exercise general supervision in his district.

ARTICLE VI. QUARTERLY CONFERENCES.

A Quarterly Conference shall be organized in each pastoral charge, and be composed of such persons and have such powers as the General Conference may direct.

ARTICLE VII. PASTORAL CHARGES.

Members of the Church shall be organized into local Societies one or more of which shall constitute a pastoral charge.

ARTICLE VIII. CHURCH PROPERTY.

All church and parsonage property, controlled by the Annual Conferences of the uniting bodies at the time of the union, shall be legally held in trust for the sole use and benefit of the ministry and membership of the Nippon Methodist Kyokwai, subject to the discipline, usage, and ministerial appointments of said Church; and, if sold, the proceeds shall be disposed of and used in accordance with the provisions of said Discipline. Property acquired in future by the said Nippon Methodist Kyokwai shall be held under the same regulation.

ARTICLE IX. MISSION PROPERTY.

Book Concern and school properties, missionary residences, and other connectional buildings, shall remain in charge of the several missionary organiza-

tions by which they were created and have been maintained, until such time as in the judgment of the several Missionary Boards the Japanese Church shall be able to keep them in proper repair, maintain the necessary equipment, and support the work carried forward in said buildings.

ARTICLE X. FINANCES.

1. All funds appropriated by the Foreign Missionary Societies shall be administered by the foreign missionaries as directed by their several Boards; but the annual estimates for evangelistic work may, at the discretion of the Boards, be made by a joint committee of missionaries and Japanese preachers.

2. All funds raised in Japan by the Japanese shall be under the control of the Japanese Church.

SUPPLEMENTARY DISCIPLINARY PROVISION.

The powers and duties of various Conferences, Quarterly, District, and Annual, in so far as not already fixed by the Joint Commission; of the ministry in its orders, relations, and numbers; all officers of the General Conference and all Boards and Societies; provision for judicial proceedings; and the ritual for the several services of the Church—shall be determined in accord with the provisions for the same in the Disciplines of the uniting Churches; provided that where these Disciplines differ the Japanese Methodist General Conference shall determine which form shall be adopted.

ADDENDA.

Relation of the American and Canadian Churches to the Japanese Church.

1. The relation of the Churches in the United States and in Canada to the Methodist Church of Japan shall be cooperative, and the appropriations made from time to time by the several missionary organizations for work in Japan shall be regarded as auxiliary to the work of the Methodist Church of Japan (Nippon Methodist Kyokwai), and be administered accordingly.

2. The Japanese Methodist Church shall not be organized in the territory of the United States nor of Canada; nor shall there remain any organization of either of the three uniting churches in Japan, except (1) such auxiliary agencies and legal persons or corporations as may be needed to hold the properties and maintain schools or benevolent institutions established by their respective Missionary Societies; and (2) such new associations as may be found necessary in the work of co-operative evangelism for the upbuilding of the Methodist Church of Japan.

But this rule shall never be so construed as to exclude or embarrass the operations of either of the uniting churches in what is now the territory of Korea.

3. The Commissioners will recommend to their respective General Conferences, at the next ensuing session of each, such legislation as will allow to Japanese preachers doing missionary work among their fellow-countrymen in co-operation with our churches in the territory of the United States or Canada, corresponding privileges to those granted to

foreign missionaries in the Annual Conferences of the Methodist Church of Japan, under the terms of this Basis of Union.

Further they will recommend the adoption of a reciprocal arrangement under which transfers of ministers and members may be effected between the Church of Japan and the American Churches which are parties to this union, under such conditions and terms as may be agreed upon by the several General Conferences concerned.

*The Relation of Foreign Missionaries to the Nippon
Methodist Kyokwai.*

1. The supreme and only reason for the presence of Methodist Missionaries in Japan, is to aid in bringing Japan to Christ at the earliest possible day. In order to carry out this purpose, the Methodist Churches of the United States and of Canada must continue to bear their part of the burden which rests upon the Methodist Church of Japan, and continue to send foreign missionaries to Japan, under the three Boards of Missions taking part in this Union, in such numbers and for such periods as may by these Boards be deemed necessary for the accomplishment of the object above stated. These missionaries shall hold their Conference relation in their home conferences and shall be supported wholly by their respective Boards of Missions until recalled.

2. In recognition of this aid from the American Churches, and of his services to the Church in Japan, every such missionary shall be entitled to all the rights and privileges of membership in the Annual Conference to which his work for the preceding year has been related, except on questions in which the

character or Conference relation of Japanese preachers is involved.

3. All foreign missionaries shall continue their present assignments until otherwise appointed by arrangement of the missionary authorities of their respective churches.

RESOLUTION ON MISSIONARY ASSIGNMENTS.

The following resolution was adopted by the Commissioners on Tuesday, June 4, 1907; which applies to the transition period between the organization of the General Conference of the Nippon Methodist Kyokwai and the holding of the General Conferences of the three uniting Churches:

Whereas, the Basis of Union adopted by the Commissioners by virtue of the limitations imposed requires that the missionaries shall not establish an independent Church in Japan, and

Whereas, the Basis of Union provides that the relation of the missionaries shall be with the Home Conferences, and

Whereas, it is further provided in Section Three of the Basis of Union, under the Caption "The Relation of Foreign Missionaries to the Nippon Methodist Kyokwai," which Section reads as follows: "All foreign missionaries shall continue their present assignments until otherwise appointed by arrangement of the missionary authorities of their respective Churches;" therefore, be it

Resolved: That in accordance with the provisions of the Section just quoted, the missionaries shall remain in their present assignments until the General Conferences of their respective Churches shall have met; provided that during this period any adjustment necessary for the more efficient prosecution of the

work may be made by the authorities of either one of the three uniting Churches, invested with appointing power, in agreement with the Kantoku of the Methodist Church of Japan.

*Relation of Commissioners to First General
Conference.*

1. The Commission of Six now in Japan, made up of two representatives each from the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Church of Canada, being invested with full authority by the Commissioners representing the three aforesaid Churches, in the United States and in Canada, in addition to the determination of a Basis of Union which shall be final, shall hold an advisory relation to the General Conference of the Methodist Church of Japan thro its entire session, beginning May 22, 1907.

2. Until the adoption of the Book of Discipline and the election of the first Kantoku, the Chairman of the respective Commissions of the uniting Churches in the United States and in Canada, who are also members of the Commission of Six, shall preside over the sessions of the General Conference in rotation in such order as the Chairmen shall themselves determine.

3. Until they shall have reported to, and been discharged by, their several General Conferences, the Commissioners shall hold themselves subject to the call of the Chairman or Secretaries for the purpose of interpreting the Basis of Union, or of giving advice on questions that may arise concerning said Basis.

APPENDIX.

Joint Commission on Union of Methodisms in Japan.

A Joint Commission of fifteen Commissioners with full authority to act, was appointed by the three General Conferences of the uniting Churches in the United States and in Canada, to prepare a Basis and effect a Union in Japan of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada. The following are the names of the Commissioners :

Methodist Episcopal Church.

Bishop Earl Cranston, D. D.

Rev. A. B. Leonard, D. D.

Rev. C. W. Smith, D. D.

Hon. Lemuel Skidmore.

Hon. C. Z. Lincoln.

Methodist Episcopal Church, South.

Bishop A. W. Wilson, D. D.

Bishop C. B. Galloway, D. D.

Bishop James Atkins, D. D.

Rev. T. T. Fishburne.

Rev. W. R. Lambuth, D. D.

Methodist Church of Canada.

Rev. A. Carman, D. D.

Rev. Alexander Sutherland, D. D.

Rev. Wm. Briggs, D. D.

Hon. H. H. Fudger.

Hon. Justice J. J. Maclaren.

The six Commissioners appointed to represent the three Methodist Churches and the Joint Commission, at the General Conference in Tokyo, May 22, 1907, are as follows: Bishop Earl Cranston, Dr. A. B. Leonard, Bishop A. W. Wilson, Dr. W. R. Lambuth, Dr. A. Carman, and Dr. Alexander Sutherland.

DECLARATION OF COMMISSIONERS OF THE
METHODIST EPISCOPAL CHURCH PRESENTED
AT THE SESSION IN BUFFALO, N. Y.

In the present renewal of negotiations for the union of the several Methodist bodies in Japan, it is hereby distinctly set forth by the representatives of the Methodist Episcopal Church :

1. That they are compelled to regard Missionary Bishop M. C. Harris as an integral part of the said Church in Japan and Korea by virtue of his election to that office by the General Conference of 1904 ;

2. That they, the said representatives, have no power to change the relation of Bishop Harris, nor to modify his powers or limit his incumbency, as the same were understood by himself and the General Conference that elected him ;

3. That, consequently, any concession that may be made in the pending negotiations by the said representatives of the Methodist Episcopal Church, with reference to the form, powers, or period of service of the General Superintendency proposed for the United Methodist Church of Japan, is not to be understood either as affecting the episcopal relations of Bishop Harris to the Methodist Episcopal Church in Japan, or determining his status in the United Church, but simply as the expression and following of an earnest desire to reach, if possible, some basis of permanent organization and union satisfactory to all the negotiating bodies, leaving the future relation of Bishop Harris for special consideration and satisfactory adjust in the final deliberations.

At a meeting of the Joint Commission held in Aoyama, Tokyo, May 23rd, 1907, the final determination of the matters referred to in the above

Declaration was presented by the Commissioners of the Methodist Episcopal Church, who offered for record as part of the proceedings the following self-explanatory correspondence :

Tokyo, Japan,

May 19, 1907.

The Rev. M. C. Harris, D.D.,

*Missionary Bishop of the Methodist Episcopal
Church for Japan and Korea.*

Dear Bishop :—

You are aware that the General Conference of 1904, by which you were elected Missionary Bishop for Japan and Korea, also directed the appointment of a Commission fully authorized to confer with like Commissions from other Methodist bodies supporting Missions in Japan, for the purpose of framing, if practicable, a Basis of Union, by which the several Conferences and Missions of the Churches concerned might be organized into one body constituting the Methodist Church of Japan. Of the desire of the Japanese Methodists leading to the above action, and of the measures since taken by the duly appointed Commissioners of the Methodist Episcopal Church in connection with like representatives of the Methodist Episcopal Church, South and of the Methodist Church of Canada, looking to such Union, you are also thoroughly advised, the Commissioners of our own Church having, from time to time, freely communicated with you touching the progress of negotiations, and having been also

encouraged in their work by your earnest advocacy of the movement.

At the out—set of these negotiations the commissioners representing your own Church and the General Conference by which you were elected, placed upon the records of the proceedings of the Joint Commission the enclosed statement (see p. 28) setting forth your official status and consequent relation to the matter in hand, and their construction of the limitations and conditions upon which they might proceed with the negotiations, in view of the facts recited. With this action you were also acquainted.

The agreement reached in Buffalo, New York, in July last, has already been in your hands for some months. Nothing has transpired since that action by which your rights have been compromised. Now that representatives of the several Commissions are in Japan with full authority to conclude the negotiations and to organize the Church in Japan in accordance with the agreed Basis of Union, it becomes necessary before the final steps are taken by the Commissioners of the Methodist Episcopal Church, that they shall be officially advised as to your desire and purpose in the premises. The cordial assurances, given the Commissioners from time to time, of your ready acquiescence in any plan they might deem expedient, cannot, of course, invest them with the powers they have disclaimed. Nor do they feel authorized to represent the General Conference even to the extent of accepting the resignation of your jurisdiction in Japan, as has been suggested.

The missionaries remaining on the field would naturally and lawfully be under your supervision, until the General Conference shall determine your

future status and jurisdiction, should you choose to retain your relation to the home Church; should your decision be otherwise, that point will remain to be considered by the Commissioners. Under these conditions you will perceive the importance of a prompt and definite statement of your decision.

In conclusion the Commissioners beg leave to express, not only their appreciation of the delicacy of your position at this important juncture, but their admiration for the earnestness with which you have advocated the Union so greatly desired by our Japanese brethren, while all the while aware that the success of the movement must inevitably precipitate this crisis in your personal and official life.

With fraternal regard,

Earl Cranston,

A. B. Leonard, Commissioners.

Tokyo, Japan,

May 24, 1907.

The Rev. Bishop Earl Cranston, D.D., LL.D.

The Rev. A. B. Leonard, D.D., LL.D.

Dear Brethren:—

Your letter, requesting me to inform you as to my decision concerning my future relation to the Methodist Episcopal Church in view of the impending organization of the Nippon Methodist Kyokwai, has been prayerfully considered.

After serious deliberation I feel compelled to reply that I have decided to continue in my present Church relations until the meeting of our next General Conference, not feeling at liberty to vacate the office conferred upon me by that body during the

quadrennium. While my sense of duty to my own Church compels this conclusion, I am at the same time ready to serve the cause of Methodism in Japan in any way that you or the Nippon Methodist Kyokwai may deem to be both lawful and consistent with the above decision.

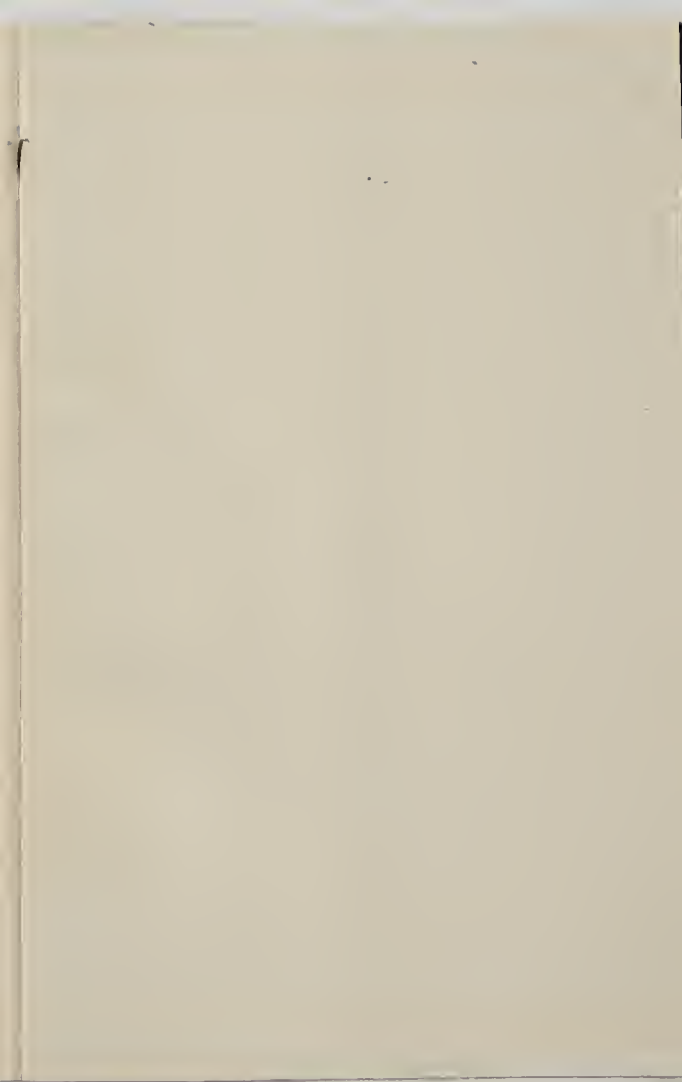
I take this occasion to express my deep sense of appreciation of the great courtesy and consideration shown me in the negotiations and deliberations resulting in a Plan of Organization for the new Church which, I believe, will meet the conditions in Japan and satisfy the three Mother Churches.

May the Head of the Church grant you and your associates sure guidance in the discharge of your solemn duties.

Sincerely and fraternally,

Merriman C. Harris.











Robert E. Jew

from Dr. Fisher

**A Proposal which may
affect all the Churches .
of the Far East.**

BY THE

Right Rev. WILLIAM AWDRY,

Bishop for South Tokyo.

*(Expanded from a paper published in the "Guardian" of
July 24th, 1907.)*

A PROPOSAL WHICH MAY AFFECT ALL THE CHURCHES OF THE FAR EAST.

LOOKING deeply into the whole condition of Christianity in the Far East at this time, we see much seething of thought, many keen and eager minds both within and without the ranks of the converts studying as well as they can the doctrines of the faith and their practical effect on men's lives; and we seem to see also looming ahead and not far off a great crisis, a turning point of Church history, towards which the Christians are drifting, but in many cases with very imperfect appreciation of the issues before them.

It may be doubted also whether Churchmen generally are aware of the grave reasons for anxiety as to the Theology of the future Church of the Far East.

Japanese Christians at present are converts of Anglican, Roman, Orthodox, Presbyterian, Congregational, Methodist, Lutheran, Unitarian, Universalist, Salvation Army and other Missions; and the Nippon Sei Kokwai, or Church which has originated in the Anglican Missions, is by no means the most considerable in numbers.

The unique feature of Christian work in Japan is the practical certainty that within no long time the missionaries must withdraw, handing over all control to independent Japanese Churches. The time is fast approaching when, instead of the Japanese field being covered or sprinkled with foreign missionaries, chosen and sent by foreign Societies, and overseeing the work of Japanese subordinates, the Japanese will take the direction and the initiative, and will turn to account such foreigners as they themselves apply for, or find to be theologians, counsellors, or examples, such as they would wish to consult, in order that they may form their own judgments of what is true, wise, or right, and may decide and act accordingly. Men and women of this stamp will always be wanted, and will find plenty to do of the highest interest and importance.

While ordinary missionaries remain, they must continue to teach as they believe, not combatively, but yet with all those differences which arise out of our Western religious divisions. This is as it should be. We shall do no good but by teaching in all fulness, though in due proportion, the best we know. The Japanese themselves say so.

But they say also, and with perfect truth, that when the missionaries are gone, and not before, the

time will come for co-ordinating what they have learnt. "In no Japanese Church has Christianity as yet assumed anything like a permanent form. There will be changes and new developments for a long time to come." "Among all the things that have been imported into Japan by the Christian Missionary the Japanese will one day have to decide what shall be permanently kept. For this kind of eclecticism great experience, judgment, and keen insight will be required. It is too early yet to set about such work." ("Nichiyo Soshi," a Japanese Church paper.)

What will be the outcome of all this? Perhaps a School of Theology, arising from the meeting of Eastern and Western thought, that may profoundly affect the future of Christianity; and almost certainly a synthesis which will get rid of most of our Western divisions, and will be the result of steady thought upon all the materials with which Western Christendom shall have provided them. Whoever at this time, by the most valuable instruction combined with the most holy example, commends the religion of Christ to the most serious and able minds in Japan, will probably have the largest influence upon the shape which will be assumed by the Church of the East alike in doctrine and in organisation. We cannot coerce the process

of shaping even if we would, for it will only effectually begin when we are leaving, but we can prepare for it, and then must make large ventures of faith; for contracts cannot permanently bind the Church in a nation to believe this or that, or to act as if it did.

What, then, can we do to prepare for this juncture? The Japanese themselves are offering an answer to the question. I quote from a paper sent by the Standing Committee of my Diocesan Synod, since my return to England, to the Committee of the Pan-Anglican Congress on "the greatest need of the Japanese Church." (This Standing Committee is freely elected by the Synod, and consists at present of five Japanese and one Englishman. The paper was drafted by a Japanese, and expresses Japanese opinion.) "What is most requisite is that a few first-rate theologians should be invited to give lectures. Such theologians might well live in Japan for a period of five or six years, or longer if they thought they could give their lives to the Church here, and we hope they would find Japan to be an interesting meeting place of Western and Eastern religious thought, where it might not indeed be impossible for a great Divinity School to become the developing home of a special

“ character of Christian Theology such as emanated from the School of Alexandria in the first centuries in the near East.”

Every week's experience, and every communication from the Far East, increases our conviction of the urgent need of supplying opportunities of accurate information of a higher character than the Missionary Divinity Colleges have been able to offer, and which will appeal to graduates of the Tokyo Universities.

Japan needs a complete Divinity Professoriate, offering lectures of the highest class, holding examinations, and having power to give certificates ranking with the Degrees conferred by the Universities.

The Professoriate should include at least five Chairs:—

1. Essential Christianity, *e.g.*, the Incarnation, Redemption, Membership of Christ.
2. Applied Christianity. The bearing of the doctrines on the lives of men and the problems of the world.
3. The Old Testament (and Hebrew).
4. The New Testament (and Greek).
5. Church History and Development.

(A Chair of Comparative Religions is already established in the Tokyo University. This is

purely historical and philosophical, and occupied, of course, by a Japanese.)

Such a Professoriate cannot be placed in direct connection with the Imperial University, since the law of the land, which recognises complete religious freedom, does not sanction the official teaching of any one religion, though it permits Divinity Colleges to be registered as "Technical Schools."

The respect and attendance of students must depend on the actual value of the teaching offered, and the prestige of the source from which it is derived. It is therefore suggested that, if such Chairs should be provided by the offerings of the Anglican Communion, the appointment of the Professors should be placed in the hands of the Divinity Professors of Oxford and Cambridge acting together. If the Universities of Oxford and Cambridge took a lead in the movement no other educational body among English speaking people would feel any difficulty in falling in with an Institution which had such a parentage, and perhaps supplementing and strengthening it. The Theological Seminaries of various Churches in America could provide very strong Professors, but Oxford and Cambridge could hardly come in as partners to an Institution founded by one or more Theological Seminaries, whereas strong theologians

from America and Canada could readily accept invitations to work with a body which emanated from the old English Universities.

It is of the highest importance that such an Institution as we have in view should be primarily educational rather than either ecclesiastical or propagandist, and it is therefore essential that it should not be connected with any Missionary Society. Of course by high character, by enthusiasm, by sound judgment, and by deep learning, men would necessarily commend that which they believed to those with whom they associated; but the thing to be desired is a Theological Faculty, side by side and on a level with the highest secular teaching provided by the Universities of Tokyo, not a new Mission of some one Church or of all the Churches. I think that this is what thoughtful Japanese Christians are most eagerly desiring.

The appointments should be for a limited term of years.

The Professors would need to be men of wide outlook, who will recognise that the students to whom they come are not like men preparing for the ministry of an ancient national Church, but are those on whom will probably rest the responsibility of working out hereafter the formularies of worship,

the ritual, and the practical teaching of the future Churches of the Far East, which may be enabled to obliterate many of the melancholy schisms now dividing Christendom, while remaining in communion with the historic Church.

Besides the Professors' salaries, means would be needed to supply them with residences and with lecture halls, and also to pay competent interpreters, since lectures should not be given in the Japanese language as long as the Professors are foreigners to Japan. Hostels for students could be left to follow. The different Missions would probably establish their own hostels, where trusted men of their own selection would have the domestic guidance of their students: and if the value of the public lectures and certificates commanded general confidence, and they were felt to be up to the standard of the English Universities, they would probably be made use of by the students of Christian Churches other than our own.

But two other expenses are urgent if the present opportunity is to be at all fully dealt with. A good standard Library of English Theology is essential, and quite as great a need is adequate provision for the translation and publication of theological works. Bishop McKim of North Tokyo writes:—"It is a need that is deeply and generally felt, and one that must be supplied. . . . We ought to have a corps

“ of competent translators steadily at work under
 “ authoritative and responsible direction preparing
 “ books for publication. There are a number of our
 “ men well qualified for this work ; our only need is
 “ provision for their support and money for printing
 “ and publishing.” The translating staff should
 probably be under the immediate superintendence
 of a Missionary conversant with the language to be
 used, but working in concert with and under the
 advice of the Divinity Professors. The Super-
 intendent should also be in constant communication
 with similar workers for China and Korea, for as
 the three nations use the same script, books in any
 of these languages are easily modified into the other
 two, and expense may be saved and enlarged cir-
 culation secured by concerted action among the
 translators. The Society for Promoting Christian
 Knowledge, which already helps us liberally in many
 ways, has given its attention to this subject also,
 and promised to consider sympathetically any appeal
 we may make when the matter is further advanced.

All this asks a considerable sum of money, but
 it is not beyond the power of the Church. Funds
 can be safely placed in the hands of trustees, and
 the trust deed could be arranged to safeguard other
 important points, such as the power of revision, at
 sufficient intervals, of the terms of the trust. The

Japanese Church would not ask to have the control of it. The Japanese paper quoted above says:—
 “Such an Institution would have to be under the
 “special care and interest of the Anglican Churches
 “in England and America for many years to come,
 “even after the actual evangelistic work and Church
 “administration has been entirely handed over to
 “the National Church, all the Missionary Societies
 “having withdrawn their Missionaries.”

It is interesting that in the “Guardian” of July 11, which I only saw long after my own paper for the “Guardian” was written, there has been suggested exactly such a scheme for Christian Education in China as is here suggested for Japan: but as the University does not yet exist in China side by side with which a Theological Faculty might stand, it will, I suppose, be a good many years before such an idea could begin to be realized there, whereas in Japan we are ready.

Many circumstances, indeed, point to Tokyo as unquestionably the best centre at present for reaching the whole of the Far East. Its higher educational institutions are resorted to by students from China, Korea, and India. Siam also is inviting instructors from Japan. There are at this moment many thousand Chinese students in Tokyo, of whom the Rev. D. Willard Lyon, Educational

Secretary of the Y.M.C.A. in China, who has worked in China for more than twenty years, thus writes:—"The possible future influence of these students is immeasurable. They come from all parts of the Empire. Thousands of them will become school teachers in the towns and villages of China, hundreds will rise to Professorships in the higher institutions, and not a few will some day hold positions of national influence. Experience . . . has shown that the students of the government colleges are a strategically important and exceedingly hopeful field for Christian effort. In them are found at an impressionable age the future leaders of the country. In China, however, the modern government college is, at the present time, practically inaccessible to Christian influence. Tokyo furnishes the key to this closed door."

In view of the approaching changes, thoughtful men of almost every Mission in Japan are urging the higher and deeper training of men for the ministry as a matter of cardinal importance; but there is probably no scheme formulated at present which would be generally felt to compare in importance with that of a Professoriate nominated and acknowledged by the Divinity Professors of the two ancient English Universities.

These proposals have been listened to in England with the keenest interest, and I have been encouraged to go forward by the Archbishop of Canterbury, and by the Bishop of St. Albans, whose special department includes the care of missionary work in the Far East. Among Oxford Professors, I went first to Dr. Sanday, whose name is well known throughout the world of Christian Students. He saw the importance of the idea so strongly that he named among those whom we might well try to win for Japan some who already are in the front rank of the Church of England as well as younger men full of life and promise. Dr. Lock, being Secretary of the Board of Divinity Professors at Oxford, shewed his interest by consenting to become Commissary for work to be done among the Divinity Professors of the two Universities. Dr. Ottley, successor to Dr. Robert Moberly, was not less interested in the matter. Many other leaders at Oxford whom I need not name gave me a similar welcome. At Cambridge Dr. Stanton, formerly Commissary for Bishop Edward Bickersteth, brought together Dr. Swete, the learned and saintly Head of the Divinity Faculty, and Professor Burkitt, one of the most brilliant of the younger Cambridge Professors, and would have brought others if it had not been an exceed-

ingly busy time, and on hearing the scheme they gave me much encouragement, and at the same time advice as to what might and what would not be possible for them to do if the idea came to be realised.

I am sending copies of this paper to the Bishops and to others of our Communion in India, Singapore, China, Korea, and the Philippine Islands, as well as in Japan. It will be of great value if, before the meeting of next year's Congress in London, all our Bishops in the Far East would combine in signing some short and more general statement addressed to the Committee of the Pan-Anglican Congress, endorsing what is said above about the unique position of Tokyo in the education of the East, and the vast importance to the future of Christianity attaching to any step that can bring the very best of theological teaching within reach of Tokyo students.

If this work is to be taken in hand there should be no long delay. We ought to know next summer whether it, or any part of it, will be feasible or no. Possibly there may be Churchmen and Churchwomen who will feel that it appeals to them as being worthy of their special offerings.

May God guide all to His glory, and whether it furthers our schemes or overrules them, may His Will alone be done.

VACHER & SONS, Printers, Westminster—12208.

EIGHTH GENERAL MEETING OF THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS IN JAPAN.

The Eighth General Meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association, in Kanda, Tôkyô, on January 13th, 1908, beginning at 10 o'clock a. m., 33 representatives from 19 different missions being present (see appended list).

The meeting was opened with devotional exercises, conducted by the chairman, Rev. H. H. Coates, D.D., Revs. J. B. Hail, D. D. and A. D. Woodworth, D. D., assisting. The meeting was then declared open for the transaction of business.

The secretary reported that the minutes of the last annual meeting had been duly printed, supplied to members and published, as heretofore, after approval by the executive committee; also, that the acknowledgements of the Standing Committee had been made to the Methodist Publishing House for the use of its audience room at the last annual meeting; that the mission of the Women's Foreign Missionary Society of the Methodist Church in Canada had changed from a connection of full to corresponding membership in the Standing Committee; and, further, that the following changes had been made in *personnel*, as reported from the several missions represented, namely: Rev. R. A. Thomson, of the American Baptist Mission, in place of Rev. J. L. Dearing, D.D.; Dr. J. H. De Forest, of the American Board Mission, in place of Rev. D. C. Greene, D.D.; Rev. C. T. Warren, of the C. M. S. Mission, in place of Rev. G. Chapman; Rev. E. H. Van Dyke, of the Protestant Methodist Mission, in place of Rev. U. G. Murphy; Rev. J. G. Dunlop, of the West Japan Presbyterian Mission, in

place of Rev. G. W. Fuiton; Rev. W. B. McIlwaine, of the Southern Presbyterian Mission, in place of Rev. R. E. McAlpine; M. N. Wyckoff, D. Sc., of the Reformed Dutch Mission in North Japan, in place of Rev. E. R. Miller; and Rev. G. Binford, of the Friends group, in place of Rev. G. Bowles.

The secretary read, as part of his report, a letter that had been received from Mrs. Kara (Smart) Root, formerly secretary for Japan of the World's Woman's Christian Temperance Union, introducing and recommending her successor in that office, Miss F. E. Strout, for membership in the Standing Committee. This recommendation was adopted by the acceptance of the report.

A further communication was read as received from Revs. J. D. Davis, D. D., and G. P. Pierson and others, officers of *The Japan Bible League*. It presented the purposes and aims of that organization and invited the approval and support of the Standing Committee.

A further communication was from the general committee appointed to arrange for the holding of a Jubilee Memorial Conference during the current year, and contained a request that the Standing Committee appoint one foreign chairman and five vice-chairmen to serve at the various sessions of the Conference when it should take place. This request was concurred in later in the day by a vote of the Standing Committee, which referred the choice of the six persons to the incoming executive committee.

The report of the treasurer was then rendered by Rev. Charles Bishop, as follows:—

Cr.	General yen	Special yen
By Balance brought forward from last report	136.00	80.18
" <i>Pro rata</i> membership assessment	425.00	—
" Special donation on general expense account, from Rev. A. D. Woodworth, D.D.	5.00	—
" Special donations on account publication Christian literature, from twelve missions.	—	165.13
Total	566.00	245.31
Dr.		
To Traveling expenses of members in attendance upon the annual meeting in January, 1908, including lunch	149.06	—
" Rent of meeting place.	15.00	—
" Treasurer's expenses ...	.16	—
" Cost of editing and getting out <i>The Christian Movement</i> , sixth issue	126.10	—
" Printing and mailing Week of Prayer circulars	17.64	—
" Translations from the Japanese press ...	100.00	—
" Sum returned by Rev. J.C.C. Newton, D.D.	10.00	—
" Balance on hand ...	148.04	245.31
Total	566.00	245.31

For single copies, if sold on orders received from abroad, cloth cover, \$.75, paper, \$.60, postage free.

For lots of five copies, each, cloth cover, yen 3.00, paper, yen 2.40, postage extra; or, \$ 3.00, and 2.40, respectively, postage free; but with special discount on a total of twenty-five copies taken at any one time (members to receive, each, one cloth bound copy free and five additional copies, on application, at half price*).

The jubilee Conference committee, mentioned above, was also appointed at this February meeting, eleven persons being chosen, to represent the several mission groups. These were Bishop M. C. Harris, D.D., Drs. J. D. Davis, J. C. C. Newton, W. Imbrie, D. B. Schneider, J. L. Dearing, S. L. Gulick and A. T. Howard, and Revs. H. St. George Tucker and C. H. Shortt and G. M. Fisher, Esq. All subsequently consented to serve except Dr. S. L. Gulick, whose place was taken by Rev. G. Allchin.

Later in the year and through correspondence, it was agreed to invite Messrs. E. W. Clement and G. M. Fisher to undertake the editorship of *The Christian Movement*, seventh issue, and the invitation was accepted, the former to be chief editor, as heretofore.

The report was on motion referred to an auditing committee appointed by the chair, consisting of Revs. H. M. Landis and A. T. Howard, D.D., which subsequently reported that it had found all correct.

The report of the executive committee was then presented by the secretary and was as follows:—

But two meetings of the committee have been held, one on January 18th, when the minutes of the annual meeting were considered and approved for publication, and one on February 8th. At this latter the following price list for *The Christian Movement* was decided upon, viz. :—

For single copies, cloth cover, yen .75, paper, yen .60, postage free.

Estimated cost (introduced for purposes of comparison), cloth cover, yen .50, paper, yen .40, postage free.

For single copies, if sold at the place of publication, cloth cover, yen .67, paper, yen .54.

The committee further reported that they had been urged to set an earlier date for the annual meeting than has been customary, in order the better to meet the convenience of such of the members of the Standing Committee as are engaged in school work, but that they had not felt authorized to make the change, and could only recommend that it be made the rule hereafter by action of the Standing Committee.

Such action was then taken on motion of Rev. J. C. C. Newton, D.D., the date of the next meeting to be, accordingly, within the first week or ten days of January, 1910, and not necessarily on a Wednesday, the incoming executive com-

* As ordered by the Standing Committee at the annual meeting in 1908.

mittee to decide finally regarding it as the time for the meeting approached.

The committee on Christian literature was the next to report and offered the following, through its chairman, Rev. S. L. Gulick, D.D. :—

The regular work of this committee has been continued as heretofore. They have supplied the *Japan Evangelist* with reviews of the Japanese Christian press, and are of the opinion that this feature of the work might with advantage be considerably enlarged and made to include a department for the review of Japanese religious books, and then published in such wise as to make it nearly, if not quite, self-supporting. The specific suggestion is that an enlarged monthly review be issued as a supplement to the *Evangelist*, bound separately, and that it have a separate subscription list, with a separate charge of one *yen per annum*. Pending the decision with regard to a proposed new committee on Christian literature, to be mentioned later in this report, to which the above work might be entrusted, the committee would recommend the continuation of the appropriation of 100 *yen* for the expenses of the present committee in its preparation of reviews of the Japanese religious press.

The record of books translated, or of new books produced, during the past year, so far as investigation shows, is presented separately. The committee have knowledge of fourteen translated, and eighty-six original, works, published or republished during the latter part of 1907 and all of 1908, of which one hundred volumes, forty-two are below fifty *sen* in price, thirty-six below one *yen* and only twenty-two are one *yen* or over. Notable among the translations are: Augustine's *Confessions*, Quo Vadis, Renan's *Life of Jesus*, August Sabatier's *Atonement*, Newman Smyth's *Through Science to Faith*, Aristotle's *Ethics*, Bishop Candier's *Great Revivals and the Great Republic*, George Adam Smith's

Isaiah, Bishop Wilson's *Lectures on Romans* and Edersheim's *Old Testament History*. Of the eighty-six original books, special attention may be called to two commentaries on *Matthew*, one by Rev. F. G. Harrington and the other by Rev. Emil Schiller, and to Learned's commentaries on *Corinthians* and the *Lesser Epistles of Paul*, to Kashiwai's *Yohanneden Kenkyu*, Hino's *Izayasho Kogi*, Makino's *Kyushingaku Tensho Saron*, Omiya's *Taukwan Shi Fukuinsho*, Hatano's *Kirisuto-Kyo no Kigen*, Ukita's *Senhaku io Hin-i*, Tsubouchi's *Kinri to Bungaku*, Ebina's *Reikai Shincho*, Matsumura's *Shinshogai no Ichizue*, the late Tsunajima's *Sunkoroku* and Hoshino's series of Christian booklets.

The Rev. J. Hind reports the beginning of work on a translation of Col. Turton's popular work entitled *The Truth of Christianity*. In accordance with the action taken last year, Adeney's *New Testament Theology* has been translated by Mr. Matsunaga, and will be ready for publication very shortly.

The committee have not been called upon during the year to serve as a clearing house for those who are proposing to translate books into Japanese. They have, however, received a communication from the Rev. Egerton Ryerson, organizing secretary of the *Japan Church Literature Fund*, who reports the following works as in course of preparation: Sanday's *Life of Christ*, Jeremy Taylor's *Holy Living*, Hilingworth's *Christian Character*, G. Perry's *The Christian Fathers* and Masterman's *Was Jesus Divine?*

Mr. Ryerson is also preparing for his own use a catalogue of all Christian books sold at prices exceeding ten *sen*, and it is to be hoped that, when this is completed, he will give to all the benefit of his labors.

The committee have held two meetings to consider the general situation regarding vernacular Christian literature and how to meet the manifest

needs in such a connection, and as a result they are prepared to submit a paper presenting the matter as it came before them, together with a proposition for a definite course of action.

A discussion of the subject of, and the recommendations contained in, the above report took up the remainder of the morning, going over to the afternoon as unfinished business. The session ended at half past twelve, after the appointment by the chair of a committee on nominations, consisting of the secretary and Rev. A. Lea and M. N. Wyckoff, D. Sc. The benediction was pronounced by Dr. Wm. Imbrie.

On reassembling at two o'clock, in open session, Rev. W. B. McIlwaine conducted the opening exercises and then called upon the chairman to deliver the annual address. The subject of the address was *The Holy Spirit*, and was treated at considerable length and to the manifest interest and profit of those present. At the close Rev. W. P. Buncombe led in prayer.

An instructive resume was then given by Rev. J. H. Pettee, D.D. of the recent national progress in eleemosynary matters, after which the Standing Committee went again into executive session, and the discussion of the recommendations made by the committee on Christian literature was resumed. The result of this discussion was to the following effect: first, that the missions represented on the Standing Committee be asked to increase their special donations on Christian literature account from ten to twenty yen per member, and that the scope of the fund be enlarged above what it is at present so as to cover the entire work of the literature committee; second, that a forward movement be undertaken for the production on a large scale of Japanese Christian literature; third, that the Christian literature committee for the coming year be increased to nine members; fourth, that it be empowered to

present the general features of the forward movement plan to the various missions, and through them to the home boards, with a view to securing adequate appropriations for carrying the plan into execution, and fifth, that the committee be asked to submit at the next annual meeting of the Standing Committee a report of progress to date accompanied by a detailed plan of operations for a Permanent Committee on Christian Literature.

The argument for this forward movement in the production of Christian literature was a long one, and included a provisional plan, likewise drawn out to considerable length; but inasmuch as the subject is to be brought to the notice of the missions and the public later on and when plans are more fully matured, it was thought best to place on record at this time and in the minutes of the Standing Committee nothing further as to the nature of the plan than may be inferred from the above action.

The desire was expressed during the debate, and concurred in generally, that the appeal contained in the first section of the above action should be looked upon as embracing the corresponding as well as full members of the Standing Committee.

The next sub-committee to report was that on speakers from abroad, and the report was presented by Rev. D. B. Schneder, D.D., as follows:—

During the past year there has seemed to be no particular call for the committee's services. After so many eminent men had been here the previous year, it was less necessary to take any active steps toward inducing any one to come during 1908. However, there were some speakers of prominence, who, while they did not require the committee's services, should nevertheless be mentioned. The first was the Rev. Dr. H. M. Hamill, who spoke in many cities in the interests of the Sunday-school cause. Another was the Rev. B. F. Buxton, and with

him Rev. J. B. Thornton, the recently installed pastor of the Kobe Union Church, who together addressed missionary gatherings in a number of places, and also held meetings (Mr. Buxton only) for the Japanese. In addition to these, there was Joshua Levering, Esq., of the Baltimore Y.M.C.A.; and then, finally it should be stated, and with especial pleasure in the fact, that several of the American business men who visited Japan in the autumn took an active interest in Christian work and made a number of most helpful addresses.

Miss F. E. Strout was then invited to speak on behalf of the work of the Woman's Christian Temperance Union, and the following is the paper which she read and which was received with applause:—

Although I have been in Japan only about eight months of the year 1908, and although it is difficult to make an exact statement of what has been done since our conventions in July and August, yet I am glad of this opportunity to tell you something of our achievements.

That era has passed when the temperance work drew to itself a certain amount of disdain and dislike, the time has gone by when it found a place only in the category of organizations designed to clean up, to reform, when evil things abounded, although it still does both of these necessary works. People are beginning to understand that, although temperance workers do seek to reform, yet they try in a very large measure to prevent those evils which make reformation necessary; that although the work itself is not altogether evangelistic, yet it leads directly to Jesus as the Saviour and Keeper of mankind and has proved itself beyond all measure a powerful factor in the work of gospel regeneration. People are first interested in our work, then in our religion. We have come to realize deeply that it stands for the

building up of the home, the protection of the children, the elevation of manhood and womanhood and the raising of national ideals; and as the world has made these discoveries, it has acquired an increased respect and admiration for the temperance movement.

All over the earth, in the civilized countries especially, there is a general arousing of the sleepers, and the reasoning, thinking masses of humanity are making vigorous efforts to destroy some of the evils against which we have fought for so long. "Nothing succeeds like success," and in America, where there have been such wonderful results of late, the temperance movement is one of the most popular of all reformatory or preventive movements.

Japan is no exception to the rule. Chamberlain in his *Things Japanese* speaks of the fact that the temperance work promises to be very popular here, and I have found since my arrival that the uneducated people, the better class, are intensely interested in the principles underlying our organization and efforts.

As you all know, the National Union, under the presidency of Mrs. Yajima, is made the more effective by the co-operation of the Foreign Auxiliary with Miss Hargrave as its efficient head. Our work lies along six lines: Organization, Preventive, Educational, Evangelistic, Social and Legal.

We are glad to report under the first of these quite a large increase of membership, both in our foreign auxiliary and in the Japanese unions. Six additional unions have been started during the year; two women's, one young women's, and three children's societies. We have also aided the Men's Temperance League by increasing their membership and adding two societies to their list. It is our purpose to double the membership, not only because there is enthusiasm in numbers, not only because it gives

more funds with which to work, but because each member is a center of influence, and the more of these centers we have the farther will our influence extend. To this end we are offering prizes in money.

Under Education we have made special efforts to arouse public sentiment in favor of a law requiring scientific temperance instruction in the government schools. I have made many addresses before educators, and before schools of all sorts, from the highest to the lowest. We have found that so many are favorably disposed toward a measure of this kind that it is, as I believe, only a question of a short period of time before such a law will be enacted. The Minister of Education is deeply interested and has promised to do what he can towards opening all schools to me in the interests of this cause.

One of the greatest means to success in educational work is the distribution of literature. We have distributed at least 8000 leaflets *gratis* and sold 1350. I have written thirty-five articles for various papers. The *Woman's Herald*, the national organ, has been published monthly, and our space in the *Japan Evangelist* generally filled. About ten medal contests have been held with very good results, viz., in the diffusion of knowledge and the addition of members. We are preparing for publication a new medal contest book, which is to be composed of translations and, we hope, original essays, since prizes have been offered for the best original articles along the lines of our work. Education also includes drill in parliamentary usage, and in this connection Roberts' *Rules of Order* is nearly ready for publication. We have had translated eight splendid leaflets which are now ready for the printer.

The Evangelistic division of our work covers several departments. All meetings are opened with prayer and Bible reading. Prayer meetings are

held; Sunday-schools have had the temperance lesson taught in them regularly; and a resolution regarding the holding of school exercises on Sunday was placed in the hands of the Petition and Legislative Committee. One hundred bottles of unfermented wine have been made and distributed, or sold, in the interests of its use for the Sacrament of the Lord's Supper. Meetings have been held with girls in factories and night schools have been established for their benefit. In Tōkyō alone forty-two are enrolled in one such school. Twenty or more factories have been reached by our agents; in Osaka a very fine work is being done, unions are being formed and our opportunities are steadily increasing.

Soldiers and sailors are not neglected. At least twenty-three Bibles have been distributed among them, besides many leaflets, and addresses have been frequently made before them in the interests of sobriety, morals and religion. One of our workers opens her home and cares for as many sailors as she has accommodations for, when they are in port, taking them with her to religious and temperance services. Through her influence a number have become Christians. We are also interested in the mothers and have twenty-eight Mothers' Societies. Meetings are held with these women, interesting them in the need of definite instruction for their children, to prepare them for the temptations which they must meet on every hand.

The work done in the interests of purity has been particularly encouraging. Hospitals have been visited, not out of curiosity, but in order to give intelligent help. We have seven women in the rescue work constantly giving thought and time to the reclaiming of these poor girls. Mrs. McCauley has cared for a number in her home, six have become Christians during the year, two have been placed in mission schools, three placed out

at service and one went to Hawaii and became the wife of a Christian man. Five girls were restored to their parents and only three ran away. The girls have, from the profit of their knitting, clothed the family and paid for garden seed and the work done in the garden. They are given the elements at least of an education, and are also taught the Bible. In November the Japanese Union gave a concert to help in the support of this home under Mrs. McCauley's care, clearing, I believe, about 350 yen. A great deal of our work in this department is preventive. Positions are secured for the girls, so that they may be able to support themselves and also help their families. 1200 tracts have been distributed and there have been 400 arrests made for illegal prostitution. I might add that there is a flourishing home for women, who are without shelter otherwise, under the care of the president of the Osaka Woman's Christian Temperance Union.

Furthermore, our work among the children is interesting. We have organizations called Loyal Temperance Legions. In these meetings the children are taught, the older ones from manuals, the effects of all narcotics upon the body, mind and soul. We have been fortunate enough to secure the services of Miss Moriya, who will give her whole time to this work among the little ones. Already she has had two large mass meetings for the children, one a medal contest which was most successful, the other a pay entertainment for raising money for the work. A paper is published monthly which has 2000 subscribers, taking, all told, 6000 copies each month. It has columns devoted to the care and treatment of animals, and stories and articles which relate to temperance and morals in general. It is one of the educational forces of Japan. We have also edited a song book for the children, and are planning to publish some new manuals.

Our work among young women is very important and we have a paid secretary to look after its interests. Miss Davis, who has recently arrived, will give a part of her time especially to this work. We regret to say that, owing to a resolution of the Young Women's Christian Association, passed more than a year ago by their national committee, we as an organization are practically shut out of several schools, in two of which our societies were disbanded.

Our flower work has been especially interesting. Twelve hospitals have been visited regularly and flowers distributed with gospel or temperance messages attached. Bibles, tracts and comfort bags have been given out in large numbers.

The longer we are in this work the more we see the need of it. The importation of foreign liquors, the increased use of cigarettes, also a foreign importation, and the increased love of horse-racing, make it necessary for us to redouble our efforts. Everything is open to the work, everything is ready for us. If the Christians see the necessity of it and help in every way, it will continue to be a Christian organization; but if it is allowed to drift, the Japanese non-Christian element will be wise enough to adopt its principles and use its machinery, and in time it may become essentially non-Christian.

I come, therefore, asking for every sort of assistance from the members of the missions here represented, assistance which I know they will gladly render, in the future as they have in the past. We appreciate the splendid work which the foreign auxiliary has performed, although composed of women already weighed down with heavy responsibilities; but they have done what they could cheerfully, believing it an important part of their work as a whole. They have contributed of their time, money and strength, and for this service the

world's officers are exceedingly grateful. May we all push together in the interests of temperance and push now.

This paper by Miss Strout was on motion referred to the executive committee for any action that might be called for as growing out of it; and the same treatment was accorded a paper regarding the work of the Young Woman's Christian Association, prepared by Miss A. C. Macdonald, and already published, but which had been given to the Standing Committee for any use which it might be thought calculated to serve.

For the committee on educational work Dr. M. N. Wyckoff reported, stating that nothing especial had occurred calling for comment, particularly after the exhaustive discussion of the general subject of education in Japan, published, first, by Rev. A. Pieters in *The Christian Movement* of two years ago, and, more recently, by Miss A. C. Macdonald, in the issue of last year, as well as in the paper, just referred to, which appeared in the *Japan Evangelist* for November, 1908.

Rev. E. R. Miller offered the report of the committee on co-operative evangelistic work, which consisted mainly of an account that had been furnished him by the Rev. D. Norman of some work done in connection with an Industrial Exhibition held at Nagano. This account was as follows:—

In March last Rev. F. W. Kennedy, of the Episcopal mission, and I talked over the opportunity for evangelistic work which the Exhibition that was to be held in Nagano in the following autumn would afford, and we decided to invite all missions having work, not only in this prefecture, but also in those adjoining, to co-operate with us. As we two were the only missionaries resident in Nagano, we felt that we ought to have our plans somewhat clearly defined before we approached others with regard to them. So after much consultation and prayer we decided, as a preliminary step, to take

a site inside the Exhibition grounds for the erection of a small building to be used as a Bible and Tract depository, and having a reception room, into which we could invite people to come and look at pictures, have a cup of tea and write letters or rest, no charge to be made for anything. After negotiation it was arranged that the Kyobunkwan should take charge of this part of the work, we sharing in the cost, as it would not be likely to pay from a purely business point of view. When we went to the authorities with the request for a site and told them what we wanted it for, they readily consented, and were kind and helpful in every way, even giving us the preference in site selection, and, on the ground that the enterprise was one of a religious and charitable nature, they reduced considerably the charge for rent.

Outside of the grounds and at some distance from them we secured a good place for carrying on tent work and the four missions operating in Shinshu divided up the time between them. These missions were the Baptist, the Dutch Reformed, the Episcopal and the Canadian Methodist. Each was to bring its own force of workers and provide for them, but bear an equal share of the necessary expenses. In the November issue of the *Japan Evangelist*, p. 431, there is an account given of this work, which should be read in connection with this report.

In carrying out our plans we did not always have a sufficient number of workers to make the most of our opportunities. There should have been at all times two persons in the reception room to meet the people who came. Such personal work as this is very different from that of preaching to a crowd, but it is highly important, and well worthy to be taken up whenever the opportunity offers. Many people came in who previously knew nothing whatever of Christian truth. They looked at the pictures

on the walls or in the books, received a tract, drank a cup of tea, perhaps bought a Testament or some other book, and then went away with a kindly feeling toward those who had thus given them their first introduction to Christianity. Letters have come to us since from remote villages, where no evangelistic work is being done, asking for tracts or copies of *The Christian News*, or for instruction in Christian doctrine. In the letter to the *Evangelist*, referred to above, no mention is made of this work inside the Exhibition grounds, but in my opinion, and in fact that of all the Christian workers in Nagano who had anything to do with it, it was a very important part of the work as a whole. Possibly it was a financial burden to the Methodist Publishing House to such an extent that the manager may not care to repeat the experiment; but in such a case we would say to missions who may be co-operating in such work hereafter that it is well worth while to take more of the responsibility financially in order to induce the Methodist, or some other Christian Publishing House, to supply a competent man and have him manage the Bible and tract department. The net expenditure for the work done inside the grounds was about *yen* 130, of which the missions bore half and the Methodist Publishing House half. The tent work did not begin until ten days after the Exhibition had opened. With the staff of workers and funds in sight it was deemed advisable to have preaching services in the afternoon and evenings only. Accordingly, every day at two and again at seven, meetings were begun and allowed to continue each time about three hours. Usually three or four addresses were delivered, preceded by (for about twenty minutes), and interspersed with, good lively singing. Music was always much appreciated, and we found that people learned to sing, and loved to sing, the Christian songs with which

they became familiar. Not only did we have visitors, as has been said, from country places, who had not heard Christian preaching before, but what surprised some was that a goodly number of the Nagano people came, and came frequently, who had never before been known to go to church services. During a part of the time we had a small tent at the back of the large one for use in holding prayer and enquiry meetings. It was much to be regretted that, when we could have this small tent no longer, we had to discontinue this good feature of the work. On Sundays each church had its own morning services as usual in its accustomed place, but all united for a grand rally in the tent on Sunday evenings.

The Christian workers of Nagano were so gratified with the results obtained in this series of meetings that they have expressed a desire to have tent work carried on once a year regularly, even if no Exhibition is being held. The combined effort drew the Christian forces together; and it put the speakers on their mettle, for when one saw that if he wandered around and through a long introduction his audience wandered off, he soon learned to be pointed and in earnest. The attendance was good throughout, and for the most part, in fact with very few exceptions, the hearing obtained was most excellent. The meetings were as orderly as church services or any other public meetings could be. All were exceedingly thankful for this opportunity of sowing the seed of the Kingdom more widely in Nagano and vicinity, and apparently more effectively, than had previously been done. Financially, the net joint liability for this tent work was about *yen* 200. Though work of this sort interferes with and to some extent disorganizes the regular local work, and is a heavy strain on the local forces; nevertheless that at Nagano seemed to well repay the effort put forth, and we would recom-

mend that whenever such provincial exhibitions are held, the Standing Committee of Co-operating Missions give to the work of evangelism that may be carried on in connection with them such support as may be found practicable, that the local workers may be thereby encouraged and strengthened.

The report of the committee on statistics was rendered by Rev. H. M. Landis. The credit for the hundred pages of figures at the end of *The Christian Movement*, and also for the directory of missionary names and addresses was claimed for the committee (it being in point of fact largely the work of the statistician alone), and it was recommended that the preparation of a revised statistical blank be authorized, the one now used being in some respects out of date, and also that questions pertaining specifically to eleemosynary work be included hereafter in the list.

This finished the reports of standing sub-committees. Those of special committees were next in order and were then heard, beginning with the report of the editors of *The Christian Movement*. This report was rendered by E. W. Clement, Esq. Mr. Clement stated that the policy had been adopted of introducing signed articles and allowing these to make up the larger part of the issue, but that with this exception the general precedent set by the former editor had been closely followed. The manager of the Methodist Publishing House, Rev. D. S. Spencer, D. D., made a statement of sales as effected during the year for each of the several editions, from the first, issued in 1903, to the sixth, of 1908, the statement being as follows:—

1908.	1st Issue (1903).	
Jan. 7.	Balance in stock as reported	39 copies
1909.		
Jan. 11.	Sold up to date	39 "
" "	Balance in hand	0 "
	Cr. 10 × 39 = yen 3.90. Less 20% = 3.12	

1908.	2nd Issue (1904).	
Jan. 7.	Balance in stock as reported	763 copies
1909.		
Jan. 11.	Sold up to date	46 "
" "	Balance in hand	117 "
	Cr. 10 × 46 = yen 4.60. Less 20% = 3.68	
1908.	3rd Issue (1905).	
Jan. 7.	Balance in stock as reported	0 copies
1909.		
Jan. 11.	Balance in hand	0 "
1908.	4th Issue (1906).	
Jan. 7.	Balance in stock as reported	120 copies
1909.		
Jan. 11.	Sold up to date	35 "
" "	Balance in hand	85 "
	Cr. 20 × 35 = yen 7.00. Less 20% = 5.60	
1908.	5th Issue, Cloth (1907).	
Jan. 8.	Received	700 copies
	To complimentary and review copies	158 "
1909.		
Jan. 11.	Sold up to date	542 "
" "	Balance in hand	0 "
	Cr. 75 × 42 = yen 406.50. Less 20% = 325.20	
1908.	5 h Issue, Paper (1907).	
Jan. 30.	Received	300 copies
1909.		
Jan. 11.	Sold up to date	157 copies
" "	Balance in hand	143 "
	Cr. 60 × 157 = yen 94.20. Less 20% = 75.36	
1908.	6th Issue, Cloth (1908).	
Sept.	Received	300 copies
" "	To complimentary and review copies	103 "
1909.		
Jan. 11.	Sold up to date	197 "
" "	Balance in hand	25 "
	Cr. 70 × 172 = yen 120.40. Less 20% = 96.32	
1908.	6th Issue, Paper (1908).	
Aug. 25.	Received	500 copies
" "	To complimentary and review copies	6 "
1909.		
Jan. 11.	Sold up to date	494 "
" "	Balance in hand	93 "
	Cr. 55 × 401 = yen 220.55. Less 20% = 176.44	
	Total Cr. account 1st Issue	3.12
	2nd " " " " " "	3.68

4th Issue:.. ..	\$5.50
5th " cloth. ...	325.20
5th " paper. ...	75.36
6th " cloth. ...	96.32
6th " paper. ...	176.44

Yen 585.72

Postage total, Jan. to Dec., 1908... Yen 84.63

Rev. Wm. Imbrie then offered the report of the committee of arrangements for the Jubilee Conference, to the effect that a time and place had been fixed upon, viz. Tōkyō, from the third to the tenth of October, three sessions to be held each day, and that a programme of subjects and speakers would soon be completed and would then be published.

It was moved to refer to the incoming executive committee the making of all necessary arrangements for meeting the expenses of the Conference in so far as these should need to fall upon the missions.

A report of the Japanese Language School for Foreigners, was next presented by Dr. M. N. Wyckoff, as prepared by the chairman, Dr. Coates. The report was as follows:—

It is with a deep sense of sadness that your committee presents its annual report of the work of this school, which has, from its inception, been under the efficient management of Mr. Isao Matsuda. For a year and a half Mr. Matsuda's health had been gradually failing, and yet with a brave heart he continued his work in the class-room, even when he could not speak above a whisper, and he may be said literally to have died at his post. That dread disease, tuberculosis, had taken firm hold upon his system, and, in spite of all that medical science could do, he finally succumbed on the night of November 30th, 1908. It is hoped that an account of his brilliant career may find a place in the forthcoming number of *The Christian Movement*; but it is only fitting that we should here put on record our profound sense of the great value of Mr. Matsuda's work to the missionary consti-

tuency represented by this Standing Committee, as well as to a large section of the general foreign community in Japan. Though he did not engage, except for a few months, in the direct work of Christian propagandism, it may truthfully be said that, through the word of many missionaries who owe so much of their proficiency in the Japanese language to his unique abilities as a teacher, he has made a large contribution to the evangelization of Japan. The memory of his work will remain long with us, inspiring us all with the conviction that, by diligent application and study under proper methods of instruction, the dullest may acquire a good working knowledge of this difficult language, and be able to make known intelligibly to the people of this land, in their own tongue, the wonderful works of God.

When it became evident that the presiding genius of this school was soon to be taken away, the question of its possible continuance became a matter of much concern to your committee. It is therefore with unqualified satisfaction that we are now able to report that the work of the school will continue to be carried on under the management of Miss Takano Abe, whose peculiar abilities for the work are recognized on all hands. We therefore most heartily recommend that the Standing Committee extend to the school, as it now enters upon its new regime, the same sympathy and support it has shown to the institution heretofore.

The winter term has already opened (on the 9th Jan.) in the class-rooms of the Sukiyabashi Church. Owing to Mr. Matsuda's illness, the attendance has much fallen off, especially since the autumn of 1908, as shown in the subjoined table. It is hoped, however, that all the missions in Japan will look upon this as their own training school for missionaries in the Japanese language, and more and more avail themselves of the undoubted advantages of

an institution, blessed with such competent instructors, and in which the teaching methods employed are so thoroughly in keeping with the principles of modern pedagogy.

TOTAL ATTENDANCE FOR 1908.			
	Jan.-March.	April-June.	Oct.-Dec.
Classes.....	8 { 5 regular } 3 special }	8	5
Students... 40 (about)	40 (about)	12	
Teachers... 4	4	3	

After some discussion regarding the future of the school, as thus reconstituted, it was recommended, for the guidance and support of the new incumbent, that, wherever teaching should be carried on by the method of correspondence, the Matsuda system being used, the fees charged be made the same as for resident instruction, as otherwise it was doubtful if the school would be able to continue.

The report of the committee of visitation for the Tōkyō School for Foreign Children was then presented by Rev. A. Lea, as follows:—

Your committee paid a visit to the School for Foreign Children, and, although their time was limited, the impressions received by them were decidedly favourable. Alterations in the school building have made a great improvement and rendered the place much more homelike. So far as the committee were able to judge, the children seemed to be enjoying good health and were happy in their work.

On inquiry, the committee learned that financially the year had not been a successful one, there being a deficit of 1,950 *yen*. Instead of expansion we found contraction. For financial and other reasons the brick building on the corner, viz., No. 17, had to be given up and the services of one teacher dispensed with. Instruction in French, German, drawing and other special subjects has been discontinued, and the Academic Department has been confined to one year instead of four, as intended. An attempt is being

made, however, to continue the higher work in English. The Kindergarten has also become defunct. The loss of one building has been compensated for partially by the construction of partitions in the large room of the old church, making it into three. There are now four rooms and the staff consists of the equivalent of four teachers giving full time. The number of children on the roll for the year is 51, divided as follows:—

1st, 2nd and 3rd Grades ...	17
4th and 5th Grades	10
6th Grade and Academic ...	24

This compared with last year shows a decrease of 21, which decrease is accounted for by removals, some in the natural course of events, but in other cases because of the impossibility of finding suitable boarding places in Tōkyō.

The lack of a playground is a somewhat melancholy testimony to the straightened finances of the school. If we are not mistaken, the boys take their exercise in the street and the girls in a neighbouring garden. The question of location will probably become a matter of increased importance. An inquiry into the places of residence of the pupils now attending shows that practically the whole of Tōkyō is represented: Tsukiji, Mita, Shirokane, Akasaka, Azabu, Shinjuku, Kojimachi, Kudan, Ushigome, Koishikawa, Kanda and Honjo. This would point to Kojimachi as the most satisfactory place, if a suitable building could be found and the finances would permit. The principal would, we believe, welcome voluntary help for the subjects that have been dropped, French German, drawing, etc., but offers of volunteers would at once raise the difficulty of accommodation. Your committee find that the apparatus for teaching is in some respects sadly lacking, one set of maps and one large dictionary being made to do service for all the grades. This of course is a matter of finances

only. We would urge that further steps be taken by the Standing Committee of Co-operating Missions to insure a deeper interest in the school on the part of the whole foreign community. Development, we believe, is possible, if a further and more determined effort were made to enlist the sympathy of all missionaries and other foreigners in Japan and the Foreign Missionary Societies and Boards at home.

We have pleasure in assuring you of our confidence in the present staff, whom we believe to be well qualified; and though working under difficulties, and handicapped as to apparatus, they show a real interest in their work and are devoting themselves to it.

The committee* was reappointed for another year, with the addition of Rev. H. M. Landis, and the various missions and home boards were recommended to make yearly grants in aid to the school in order to insure its continuance and efficiency.

The following resolution was then offered by the Rev. H. K. Miller:—

Whereas, in educational circles there is a growing appreciation of the need for distinctively moral education for the youth of Japan, and

Whereas, there are in this country hundreds of Japanese and foreign religious teachers ready and anxious to do all in their power to promote true morality; therefore be it

Resolved, that this Standing Committee of Co-operating Christian Missions, believing in the necessity of young people having sufficient leisure for moral instruction and training, hereby appoint a committee of five to wait upon His Excellency, the Minister of Education, and urge him to use his influence in discouraging school exercises on the legal holiday, Sunday, so that these many religious teachers may have a suitable opportunity to co-operate with him in this important work.

* Consisting of Revs. A. Lea, A. T. Howard, D. D. and S. W. Hamblen.

The resolution was approved by the Standing Committee and the following were entrusted with the business of giving effect to the provisions contained in it, viz., Revs. H. K. Miller, T. M. MacNair and W. P. Buncombe and Messrs. E. W. Clement and G. M. Fisher.

On motion section six of the By-laws was changed so as to read:—

The secretary shall furnish each member of the Standing Committee with at least ten* copies of the proceedings of each meeting of the Committee.

The committee on nominations then presented its report, consisting of the following list of names for officers and members of standing sub-committees, and the report was adopted, the secretary casting the ballot for the list as a whole:

- For Chairman, Rev. A. T. Howard, D.D.;
- „ Vice-Chairman, Rev. C. H. Shortt;
- „ Secretary, Rev. T. M. MacNair;
- „ Treasurer, M. N. Wyckoff, D. Sc.;
- „ Statistician, Rev. H. M. Landis;
- „ Committee on Christian Literature:
 - Revs. S. L. Gullick, D.D., J. C. Newton, D.D., W. Imbrie, D.D., E. Ryerson, J. Hynd, A. Pieters and C. K. Harrington and Dr. F. Müller and G. M. Fisher, Esq.;
- „ Committee on Co-operative Evangelistic Work:
 - Revs. E. R. Miller, W. B. McIlwaine, C. T. Warren, G. P. Pierson, J. D. Davis, D.D., and Bishop M. C. Harris, D.D.;
- „ Committee on Speakers from Abroad:
 - Revs. E. H. Van Dyke, D. B. Schneider, D.D., T. R. Good, J. C. Davison, D.D., and R. A. Thomson and Geo. Gleason, Esq.;
- „ Committee on Eleemosynary Work:
 - Revs. J. H. Pettee, D.D., I. H. Correll, D.D. and Miss F. E. Strout;
- „ Committee on Educational Work:
 - Revs. C. S. Davison, A. K. Reischauer, H. St. George Tucker and A. W. Place, and Miss A. C. Macdonald;
- „ Committee on Statistics:
 - Revs. H. M. Landis, D. S. Spencer, D.D., S. W. Hamblen, H. Loomis and J. H. Pettee, D.D.;
- „ Executive Committee:
 - Revs. H. H. Coates, D.D., A. T. Howard, D.D., A. Lea, C. H. Shortt, T. M. MacNair, M. N. Wyckoff, D. Sc., and E. W. Clement, Esq.

* instead of fifteen.

The thanks of the Standing Committee were on motion extended to the Young Men's Christian Association for the use of its rooms during the day, and the treasurer was authorized to pay for the same the usual sum of fifteen yen.

The executive committee was empowered to fill any vacancies that might occur during the ensuing year, and to make arrangements for the next annual meeting.

The minutes were then referred to the executive committee for approval, pending their publication, as heretofore, in *The Japan Evangelist* and *The Christian Movement*.

The meeting then adjourned with the doxology and the benediction.

T. M. MacNair, Hon. Sec.

Roll of the Standing Committee and of the Co-operating Missions, January, 1909:

American Baptist Missionary Union,
Prof. E. W. Clement* (F),
Rev. R. A. Thomson,* (F);
American Board,
Rev. J. H. DeForest, D.D.* (F),
" S. L. Gulick, D.D.* (F);
American Christian Convention,
Rev. A. D. Woodworth, D.D.* (C);
Bible Societies,
F. Parrott, Esq. (C);
Church Missionary Society—Central
Japan Mission,
Rev. C. T. Warren* (F),
" A. Lea* (F);
Missionary Society of the Church of
England in Canada,
Rev. C. H. Shortt (C);
Disciples of Christ,
Rev. P. A. Davey* (F);
Evangelical Association,
Rev. S. J. Umbreit* (C);
Methodist—Canadian,
Rev. H. H. Coates, D.D.* (F),
Miss I. M. Hargrave (C);
Methodist Episcopal—U.S.A., North,
Rev. C. Bishop* (F),
Miss A. G. Lewis* (F);
Methodist Episcopal—U.S.A., South,
Rev. J. C. C. Newton, D.D.* (F);
Methodist Protestant,

Rev. E. H. Van Dyke* (F);
Presbyterian—U.S.A., North (East
Japan),

Rev. T. M. Mac Nair* (F)
Presbyterian—U. S. A., North (West
Japan),

Rev. J. G. Dunlop* (F),
" J. B. Hail, D.D.* (F);
Presbyterian—U.S.A., South,

Rev. W. B. McIlwaine* (F);
Reformed—Dutch (North Japan),
M. N. Wyckoff, D.Sc.* (F);

Reformed—Dutch (South Japan),
Rev. H. V. S. Peeke (C);

Reformed—German,
Rev. H. K. Miller* (F);
Society of Friends, Scripture Union &c.,
Rev. G. Binford* (C);

United Brethren,
Rev. A. T. Howard, D.D.* (C);

Woman's Missionary Union,
Miss J. N. Crosby (C);

Young Men's Christian Association,
G. M. Fisher, Esq.* (C);

Statistician,
Rev. H. M. Landis.*

The following persons were also present as members of sub-committees:

Revs. S. W. Hamblen and J. L. Dearing, D.D., American Baptist Missionary Union;

Rev. Wm. Imbrie, D.D., Presbyterian—U.S.A., North (East Japan);

Rev. E. R. Miller, Dutch Reformed, North Japan;

Rev. D. B. Schneider, D.D., German Reformed;

Rev. J. H. Pettee, D.D., American Board;

Rev. D. S. Spencer, D.D., Methodist Episcopal—U.S.A., North (business agent of the Committee); and,

Miss F. E. Strout, through special introduction to the Standing Committee, as representing the Woman's Christian Temperance Union.

* Present at the meeting.

(F) Full member.

(C) Corresponding member.

Cooperating

TO THE MISSIONARY BOARDS AND SOCIETIES WHOSE MISSIONS IN
JAPAN ARE MEMBERS OF THE STANDING COMMITTEE OF THE
CO-OPERATING CHRISTIAN MISSIONS.

TO THE
DIRECTORS AND OFFICERS OF THE

DEAR BRETHREN,

The undersigned have been directed by the Standing Committee of the Coöperating Christian Missions in Japan to present to you through your representatives the following statement and proposal* regarding the establishment of a permanent Interdenominational Christian Literature Committee for Japan.

I. THE SITUATION.

No argument is needed to prove the importance of a Christian literature suitable to the Christianization of a people so well educated as the Japanese. They are ready for the Gospel as never before, and the beginning of the second fifty years of modern missionary work should be marked by an earnest and vigorous effort to produce a powerful and effective literature which will counteract the agnostic and materialistic influences that have come from Western nations, as well as to overcome the pantheism and other erroneous tendencies of thought that exist in the East.

Through its system of national education Japan is rapidly becoming a nation of readers. But what is the nature of its reading matter? If we may judge from what we hear from many quarters,

* In preparing this statement we quote largely from the proposal submitted last year to the Missions by the Sub-Committee on Christian Literature for that year.

while there is some excellent material, ethically regarded, in the better educational and literary magazines, and in a few daily newspapers, a considerable proportion of the matter in the public press is unwholesome and demoralizing. The impurity of Japanese popular novels, with a few notable exceptions, is an evil that all recognize and lament. Furthermore, practically all scholarly, scientific, ethical and philosophical works are frankly materialistic, agnostic, or pantheistic, and hence hostile to Christian thought and faith. Yet the insufficiency of the mere forms and instruments of the nation's civilization is increasingly clear to its thoughtful men. That intellectual education, alone, is inadequate to provide safeguards for the purity of the home, the integrity of business and the stability of the state, is being realized by the leaders of the national life. In a word, the need of religious foundations for morality is being recognized with increasing conviction.

But among the religions, to which shall they turn? Buddhism, Confucianism and Shintoism are all undergoing revival. Their hold on the nation is still much stronger than is generally supposed. They have great advantages over Christianity by reason of their antiquity, their illustrious history, their undoubted contributions to the nation's life and the ease with which they may now be expounded to the people because of their intimate connection with the national language and literature. The real contest of Christianity with these faiths lies in the future. The thoughtful men of the nation are by heredity and patriotic sentiment predisposed toward these religions, even when their reason may lead to agnosticism or indifference, while they are naturally prejudiced against Christianity. The Christianization of Japan's cultured classes and responsible leaders, will, consequently, be neither rapid nor easy.

As Christians, therefore, we need to face the situation, to coördinate our forces and to close up our ranks so that every effort may be given its maximum efficiency. Hitherto each mission has carried on its own literary enterprise independently. The Bible Societies, indeed, in their coöperative and union methods, have done a splendid work. Some

general Christian literature of real value has been produced. But most of it has fallen far short of the high standard demanded by the times. The Christian literature that will both attract and convince must be at once scholarly and popular, fitted to overcome agnostic, materialistic and pantheistic modes of thought by presenting in attractive form and with cogent logic the theistic philosophy and the fundamental truths of historical and evangelical Christianity. The conviction has, therefore, grown upon us that the needs can never be adequately met by the missions or by Japanese Christian publishing houses acting independently as at present. Waste through duplication and the lack of expert direction is inevitable. Inadequate capital and insufficient command of literary workers hamper every enterprise. A mastery of the situation is impossible.

It is to fill these deficiencies and meet these needs that we now propose to form this permanent and representative Committee on Christian Literature. It will not displace existing agencies, for it will not itself undertake to publish and distribute literature. It will formulate a comprehensive program, secure adequate funds, and by drawing forth the latent talent of men of all the churches provide constructive, theistic and evangelical literature for the existing publishing houses to print and distribute.

II. OUTLINES OF THE PLAN.

The above proposal, including specifications as to forms of work, method of support and organization, was first formulated in 1908. It was a principal item of business at the annual meeting of the Standing Committee of the Coöperating Christian Missions, in January, 1909, and was so far approved as to be sent down to each of the missions for consideration. We give herewith the main outlines of the proposal.

I. Forms of Work.

Experience, together with the means available, will of course determine the specific activities. One of the first duties of the proposed Committee would be to provide a board of expert literary

examiners whose function it would be "to pass upon all manuscripts presented."

Payment for accepted manuscripts should be a fixed principle. It should be fairly generous. This is not only just to the writers, but it is important in order to call forth the best literary ability, already existing to no little degree among Japanese Christians; for, as a rule, they have but slender financial resources, and if they can make or supplement a living by producing first-class Christian literature, they will be stimulated to attempt it.

The Committee could secure the writing of books and articles by experts, the fruits of whose studies would otherwise never be given to the world. It could do this because of its own prestige, and, still more, because it could guarantee means for clerical aid, suitable remuneration and early publication.

Financial provision should be made for the publication of suitable manuscripts. Many such are now rejected by the Christian publishing houses for lack of funds. The production of solid works by Japanese Christian scholars familiar not only with the topics as treated in foreign works but also with current Japanese thought should be encouraged. Such works would influence their readers more deeply than most translated works.

The specific forms of work to be undertaken are such as the following:—

1. TRANSLATIONS.—There is probably no more important and urgent literary work than the effective translation of standard Christian literature from foreign languages. This is an exceedingly difficult matter, but, if properly done, it promises large results. We need to do for Japan such a work as is being done for India and China by their Christian Literature Societies.

2. PRIZE TRACTS AND BOOKLETS.—The Christian Literature Committee might offer substantial prizes for satisfactory manuscripts on specified subjects. This method could be used especially to secure a constant flow of fresh material for tracts, booklets and articles for the Christian press. The dearth of recent tracts, adapted

to present day conditions, is a constant source of dissatisfaction among Christian workers.

3. A BIBLICAL AND THEOLOGICAL MAGAZINE.*—One of the pressing needs of pastors and evangelists is a constructive Biblical, theological and philosophical magazine. Such a magazine could not expect to be self-supporting for many years, and yet the need for it is none the less imperative, for the Christian leaders will require the keenest weapons and stoutest armor if they are to overcome the forces of rejuvenated Buddhism, Confucianism and Pantheism in addition to occidental materialism and agnosticism.

4. UTILIZING THE DAILY PRESS—A promising but hitherto neglected means of evangelization is the preparation of Christian material for use in the secular press. There are several hundred daily papers in Japan. Scores of these might be glad at stated intervals to fill a column or two with well edited, distinctively Christian news and discussions. By this means, great numbers of country people, hitherto untouched, could be to some degree evangelized with a very small outlay of time and money.

2. *The Financial Problem.*

The sum needed to finance the above work is estimated at Yen 6,000 (about £600 or \$3,000) per annum at the beginning; and it is suggested that each Board or Society contribute in proportion to its representation in the field—viz. about £1 or \$5 for each missionary.

3. *Form of Organization.*

1. The title shall be, The Committee on Christian Literature of the Coöperating Christian Missions.
2. The members of the Committee shall be nine in number, of whom three shall be elected annually by the Standing Committee

* Since the above was written a magazine has been published which may be considered to sufficiently meet the needs. In any case it should be noted that what is given in this proposal is merely by way of suggestion on the part of the present Sub-Committee which exists only for the present year. The permanent Committee to be elected later will decide everything.

of the Coöperating Christian Missions, to serve for a period of three years. Not more than two members of this committee shall belong to any one of the coöperating missions. At the first election, naturally, the nine members shall be elected in three groups to serve respectively one, two and three years.

3. The work of the Committee shall be to make provision for the inauguration and maintenance of the work outlined above and to use the funds. It should be recognized that members of the Committee need not themselves be literary experts, either in English or Japanese, as the duty of the Committee is merely to see that the work is entrusted to competent hands and properly performed.

III. REPLIES FROM THE MISSIONS AND SUBSEQUENT ACTION BY THE STANDING COMMITTEE OF THE CO-OPERATING MISSIONS.

By January, 1910, twelve missions had taken favourable action.

At the annual meeting of the Standing Committee (Jan. 5th) the whole matter was again thoroughly considered, resulting in the decision to press the proposal still further and to authorise the sub-committee to send to the supporting Boards and Societies the present communication, as soon as the aggregate membership of missions favoring the plan should reach a total of 400.

This condition having been fulfilled, the question is now formally presented to each of the supporting Boards and Societies. There is general agreement among the missions both as to the need and as to the method for managing and financing the work. If each of the Boards and Societies will make an annual grant of the relatively small amount requested, the total sum will make possible a very important literary work. We shall be able to attain a maximum of efficiency with a minimum of expenditure, and the investment of each will accrue to the advantage of all. Practical unity among Christians will be powerfully promoted and a solid front will be presented to the world.

IV. DEFINITE REQUESTS.

In case the proposal meets with your approval, we now earnestly ask you:—

1. To pledge an annual grant at the rate of *Yen* 10 (say, £1 or \$5) *per* missionary (including wives of missionaries and single women) in your Japan Mission. The pledge, however, shall be conditional upon similar pledges by other Boards and Societies, becoming effective only when the total pledges shall have amounted to *Yen* 4,000 *per annum*. This is the minimum amount on which the proposed plan can be hopefully undertaken.

2. To notify your Japan Mission of your approval or disapproval of the plan, also to send a similar notification directly to Prof. M. N. Wyckoff, D.Sc., Secretary of the Standing Committee of the Coöperating Missions, Meiji Gakuin, Shiba, Tokyo.

3. In case you approve the plan and are ready to pledge an annual grant, will you kindly state the exact sum, and also the date by which the Standing Committee may expect to receive your annual remittance. As soon as the Secretary of the Standing Committee shall have received pledges aggregating *Yen* 4,000, he will inform you either directly, or through your Japan Mission, as you may prefer, and request the remittance of the first payment.

4. When the permanent committee shall have been established, one of its first and most important duties will be the selection of competent persons, foreign and Japanese, to undertake the actual literary work. The Japanese members will of course be supported by the funds at the disposal of the Committee. These funds, however, will be inadequate to the additional support of a missionary. We are therefore constrained to ask that the Mission and the Board or Society of which the foreigner selected is a member, will release him for this work, and also continue his support as hitherto. We realize that this request is a serious one. But it seems indispensable to the success of the enterprise, and we sincerely trust that the

Mission and Board or Society on which this responsibility may rest will regard it not as a burden but rather as an honor to bear a leading part in a work fraught with important consequences to the entire nation as well as to the Christian body itself.

Praying that God may so guide our thoughts and wills that we may all most effectively proclaim the riches of His love in Jesus Christ our common Lord and Saviour, we are,

Fraternally yours,

A. D. HAIL, *Chairman*,
G. M. FISHER,
S. L. GULICK,
C. K. HARRINGTON,
W. IMBRIE,
F. MÜLLER,
J. C. C. NEWTON,
F. PARROTT,
D. B. SCHNEDER.

Representing
the Standing
Committee of
the Coöperating
Christian
Missions.

Tokyo, Japan,
March 30th, 1910.

New from W. Minami, June 1911

MEETING OF LIBERAL CHRISTIANS.

A meeting of the liberal Christians was held for three days from April 1st in the Unitarian Hall, Tokyo. The first day was a lecture meeting of the liberal Christians from every denomination, and especially for the encouragement of liberalism in the churches. On the second day they invited the religionists and thinkers outside of the Christians, and heard their opinions with impartiality and generosity, and expected to take along with them in the future. The third day was spent for studies on the message of religion towards social affairs.

The first day. Prof. Minami, of the Unitarians, presided. After singing, and reading Psalm C, and offering prayer, he briefly explained the purport of holding the meeting. He said: "There are two other liberal denominations in Japan, the Universalists and the German Evangelical Protestant Mission Society. To the meeting they gave sincere consent and sympathy as individuals, but not as bodies. It was because the former could not give it on account of the attendance at the meeting, of religionists besides the Christians; and the latter on account of their being busy in welcoming Dr. Witte. But we have got profound sympathy from pastors and members who hold liberalism in the churches, and we expect, by and by, to get consent of such churches as bodies to prepare for more complete meeting in the future. There is the Third Meeting of the Liberal Christians to be held in America from April 26 to 28, therefore we have held this meeting in order to give encouragement to them."

After the opening words, he gave an address on the subject, "Two sides of Liberalism", saying, "Liberalism opens a free field out of the bonds of doctrine in Christianity, and at the same time it does not put any great stress on the history of one church, but greatly respects all religions and thoughts. But as Buddhism and Christianity are fundamentally different, we cannot look upon them as equal. We must be content only when we can engage in the study of truth together and help each other."

Mr. Aoki, of the Ger. Evan. Prot. Miss. So'ty, gave an address on "My Christology", criticising materialism and explaining the relation of morality to religion. Mr. Okada, of the Methodist Church, on his subject, "Liberal Christianity in My View", gave his philosophical explanation and emphasized the intellectual side of Christianity. Prof. Abe, of the Unitarians, spoke of a religion which breathed and applied new thoughts of the world is the only way of all persons to tread in.

Rev. Ebina, of the Congregationalists, on his subject, "Progressive Thoughts of Religion", gave an address saying, "Progressive thoughts are now acting in all denominations. Even to the heart of Roman Catholic Church, the influence of modernism is spreading. They are not limited now to one sect only. The characteristics of the so-called liberal Christianity are their insisting upon the authority of individuals, and also their direct intercourse with God, excluding all outside authorities."

Mr. Shimada, M.P., who acknowledged to be a Chairman of the meeting could not attend on account of sickness.

There were about 300 present.

The second day. Prof. Minami presided as before. Mr. Sakaino, of the New Buddhism, explained the appearance of the New Buddhism as a bridge between the Old Buddhism and the modern thoughts. Criticising the monotheistic

thought in Buddhism and pantheistic thought in Christianity, he alluded to the time when those two great religions will approach each other.

Mr. Honaga explained the present state of Shintoism, and asked all religionists to study it more seriously, because it is combined with the nationalism of the Empire. Prof. Murai, of the Congregationalists, discussed Christianity as mystic and oriental at first, but it lost its flavour when it was handed to the Westerns; therefore we must endeavor to emphasize its original characteristics.

Finally, Prof. Inouye, of the Tokyo University, gave his ethical address of Life and Death.

The third day. Mr. Suzuki, of the Congregationalists, on his subject, "Christianity and Social Problems", called attention of religionists to this problem. Prof. Mukai, of the Keio University, on the subject, "Religion and Education", advocated that the progressive Christianity is the only way to fulfill the deficiency of Japan, but at the same time, Christianity is too much optimistic, so it needs to borrow something from Buddhism, and it also needs to learn something of teachings regarding humanity from Confucianism.

Count Okuma quoting an essay of Lord Curzon, entitled, "West and East", spoke of the approach of the two ends, and further discussed that Christianity will become truly cosmopolitan when it was digested by Japanese as it was done once in Rome. Prof. Kawai on the subject, "Future of Religion", said it was his opinion that religion is declining where modern civilization is advancing and that it will become at last merely as individual's opinion of life.

Dec 1913

Connelly

help him do by practical, intelligent coöperation? Therefore we MUST all magnify our office as editors.

(A) Furnish "Copy" When It is Called for.

I am pastor of "The Union Church of Seoul." I once asked a missionary physician to supply that pulpit. He readily assented (and he was a good preacher, too) He noticed my questioning look of surprise, as the other man had done, and explained by saying—"I long ago made it the rule of my life never to excuse myself from doing anything my pastor, or anyone else who was set over me, asked me to do, if I could possibly avoid it!" Let me tell you, that man is a success in everything he undertakes, pre-eminently so! Now, "A word to the wise is sufficient"—"Go and do thou likewise!" You are hereby notified, every one of you, 300 people, that the editor in chief, requests "copy" from *each* of you, soon!

(B) Furnish GOOD "Copy!"

Good "copy" is produced by thought. A famous painter was once asked, "With what do you mix your colors?" His answer was, "I mix them with brains."

It takes more than brains to make such good "copy" as we need. It requires LIFE! Brains will never save the world! The world is overworked with brains, brains which are overworked, and so, inflamed, and produce "swelled head!" Brains are of account as they are healthy-throb normally with pulsing life! You are not asked to furnish long articles, but vital facts and truths, fresh out of your own life and heart! That is the thing, and the *only* thing that will appeal with force to the other fellow's heart and life!" for, "As face answereth to face in water so the heart of man to man." As an oyster can make a better shell for itself than all the artificers of earth, if only the oyster is *alive*; so your brains as they are alive with vital love, will formulate just the sort of article or statement that will be most helpful to the homelander.

Please give me many short, bright, strong and tender things as they meet you every day. Do not trust to your memory to recall them, but jot them down in your note book and post them off to us in the rough, we will attend to the rest. If while itinerating, your vicious pony kicks you, and you "see stars," God may flash on you a compensating revelation. Tell us about both, especially the last. If your native helper astonishes you with some simple act of faith—or your native carrier, as did A. A. Pieters' recently, demonstrates, unconsciously, that he really ranks with the noblest saints of the ages—tell it out to us, for our comfort and spiritual furtherance! Give us vital "copy," that planted in human minds and hearts, will grow.

II. I WISH TO SAY SOMETHING TO OUR CONSTITUENTS, OUR READERS AT HOME.

We appreciate you very highly, indeed, and with your consent wish to appoint you our helpers at large, which means, our large helpers!

First of all, assist us in connection with this magazine. Subscribe for it. You do so now, what else? Subscribe for several copies, and place them among Your friends who are likely to become interested. Make suggestions to us for the improvement in form and matter of the periodical. Tell us what you think is good, what faulty, and how it may be bettered, in the paper. Write to us of the thoughts that arise in your hearts, and the questions you wish might be answered, touching Missions. We chiefly prepare the magazine for you; cook for you, so to speak. Send us your preferred "bill of fare."

Secondly, Assist us in solving our great hemispherical problems!

Korea is at the pivotal point of the Orient. With Japan Proper east of us, the Phillipens to the south, and China on the west, we are at the very heart of things! Vast interests impend, affecting the vital welfare of hundreds of millions of our fellow men! Mighty problems press for solution which only the Christ can solve. Great China is struggling to get on her feet and in an upright position, and is beseeching Christians to pray for her! Things are moving and moving swiftly—they are in flux, but may soon harden. The door of Opportunity is wide open, approachable from every quarter, shall we not enter it? You have sent us hither and God has greatly blessed our efforts! From our vantage ground as watchmen, we send you back the word, "Help us!" Do you ask, "How?" We answer, "In every possible way, but chiefly by your prayers." Pray first for us that we may be wholly faithful, because "strengthened with might by His Spirit in the inner man, and fitted to do his will;" and then, pray "the Lord of the harvest to send forth laborers into His harvest" here, which is so fully ripe!

THE FEDERAL COUNCIL.

The Second meeting of the Federal Council of Protestant Evangelical Missions was held in the Central Presbyterian Church in Seoul on Friday and Saturday, September 12th and 13th. The prompt business—like procedure which characterized the sessions, proved that no mistake had been made when two years ago it was decided to change the constitution of the General Council, and make it a delegated body. Each mission is entitled to send one fifth of its membership as delegates, and the meetings of this year, and last, have proven that all the missions represented have much more interest and confidence in the proceedings than when the membership was unlimited.

For the benefit of those who have come to Korea within the last few

years, and consequently may not be acquainted with the reasons for the establishing of a Council of the Protestant Evangelical Missions, I will trace, briefly, the history of its development. Up to the year 1905 the subject of definite territorial division and other subjects of vital importance to the common work, had remained without any definite policy being agreed to between the deferent missions working in Korea. In the Spring of 1905 the first definite territorial division was agreed on between the Presbyterian Mission of the U. S. A. and the Methodist Episcopal Mission regarding the territory in the North Pyen-An Province and the adjacent territory of the South Pyen-An Province. The transferring of Churches, and all other adjustments, were carried out so satisfactorily that hope was given that a general policy of territorial division might be adopted for all Korea! There was much enthusiasm, and many dared to believe that the Presbyterian and Methodist bodies could take steps for the formation of one Church of Christ for all Korea. To foster and conserve this sentiment, the General Council of Protestant Evangelical Missions was organized in the fall of 1905. The hope of forming one Church has not been realized, but other things of great importance have been. The most far reaching in its results was, no doubt, the division of territory between the Presbyterian and Methodist Episcopal Missions which was fully completed in September 1909. By this great act waste of force and causes for endless confusion were eliminated, and we were able to present a solid front, as practically one body. In the transferring of large bodies of Christians, and the arranging of the details of such a momentous step, the outcome has proven that God led in this great movement. In the year 1905 and following, we arranged for common Sunday School lessons, Common Hymnal, Common paper in English, and, for a while, arranged for one periodical in Korean to meet the needs of the whole church. A (Prayer) Calendar has also been issued each year, which is much appreciated.

After the consummation of the territorial division there was some question, that now that the most important questions were settled, would the continuation of the General Council be practical? The majority felt that it was necessary as a clearing house for all the larger questions of inter-missionary interest. However those who were determined to keep the Council going, felt that some change would have to be made for the meetings were not well attended, and there was an element of danger in a body not definitely organized with a delegated membership responsible to their respective missions for the transacting of business. As the result of much thought, the General Council of 1910, appointed a committee, of which the writer was Chairman, to take into consideration the changing of the constitution and the organizing of Council on a delegated basis. This committee reported to the meeting of 1911, and a constitution was adopted making the body a delegated one, to be known as "The Federal Council of Protestant Evangelical Missions in Korea." This constitution was sent down to the missions forming the Council, and was ratified, by which act the General Council passed into the Federal

Council, which held its first meeting in 1912. Each mission sends up one fifth of its membership as delegates. As now organized the Federal Council is destined to fill a large place in the life of the Korean Church, during the days to come.

The officers for the ensuing year are: The Rev. W. G. Cram, Chairman. Mr. F. M. Brockman, Vice-Chairman; the Rev. J. F. Preston, Secretary; the Rev. F. M. Gamble, Statistician; and the Rev. S. A. Beck, Treasurer. One of the most important and pleasing features of this year's gathering was the reception of Rev. Dr. J. C. C. Newton of Kobe, who came as a delegate from the Federated Missions of Japan. His cordial words were deeply reciprocated, and the Rev. Dr. S. A. Moffett, and the Rev. W. A. Noble were appointed to represent us at the Council of Federated Missions in Japan, which will meet in January. We are also to have large space in "The Christian Movement"—an annual volume issued each year by the Federated Missions of Japan, which gives much information touching all aspects of the religious and social life of the people, and the progress of the Church. We believe that the drawing together of the Churches of the Japanese Empire in this fraternal way, will result in great good. The Federal Council also cordially welcomed Rev. Dr. D. S. Spencer of Tokyo who, returning from furlough, remained over in Seoul to attend our meetings.

C. D. MORRIS

DEDICATION OF THE NEW HOSPITAL AT HAIJU.

Friday, October 10th, was a red letter day in the history of our work at Haiju, where the fine new building known as the "Louisa Holmes Norton Memorial" Hospital, in honor of the mother of Dr. A. H. Norton, and the first institution of its kind in the M. E. Mission in Korea, was dedicated to the service of God and of the Christian Church.

The day had been appropriately selected for this occasion, since it was the birthday of the late Mrs. Norton. To quote from "The Seoul Press." The Hospital is a well built nicely finished structure of brick, about 37 by 57 feet—two stories with a basement. It contains a large waiting room, treatment and consulting room, and public wards; smaller drug room, operating room, private treatment room, and private wards, all very conveniently arranged."

We had the privilege of welcoming as guests from other stations, the following—Dr. H. C. Whiting from Chairyung; Dr. A. F. Hillman, Rev. D. A. Bunker, Mr. O. A. Weller, Dr. J. D. Van Buskirk, and Rev. S. A. Beck, from Seoul; Dr. Rosetta, S. Hall, Dr. E. D. Follwell, Rev. C. D. Morris, and family, from Pyeng Yang; Rev. and Mrs. B. R. Lawton, from Chemulpo; Rev. W. C. Swearer, and Rev. Corwin Taylor, from Kongju, and Rev. G. M. Burdick, from Suwon.

Church Unity
in
Japan

1914

William Imbrie

*Reprinted with additions from the May and June
numbers of The Japan Evangelist, 1914.*

On sale at the Kyo Bun Kwan, Ginza, Tokyo.

CHURCH UNITY IN JAPAN

The conference of missionaries held at Kikuyu last June has attracted wide attention. The Bishop of Zanzibar ventures the opinion that "there has not been a conference of such importance to the life of the *Ecclesia Anglicana* since the Reformation." Be that as it may, there can be little doubt that the coming consideration of the principles involved will deepen the interest already deep in the question of Church unity.

It is not my purpose at present to express judgment as to whether or not there are features in the plan proposed at Kikuyu that might with advantage be borrowed in Japan, beyond remarking in passing that conditions in Japan and conditions in East Africa are poles apart. Nor is it my purpose to attempt either to untie or to cut the Gordian knot. The task I have set myself is a much more modest one.

The question of Church unity is not new in Japan; and from time to time during the past forty years it has risen to prominence. The older missionaries are familiar with the history; but I have thought that a brief recital of what has been accomplished or attempted may not be unwelcome to those to whom it has been given to face the problems of the next forty years.

Yokohama Convention *

On March 10th, 1872, there was organized in Yokohama the first Protestant Church in Japan. At first it called itself Iesu Kokwai; but very soon it changed this name to Nihon Christo Kokwai, The Church of Christ in Japan. Its Rule of Faith was the Bible; and ecclesiastically it held that it should not ally itself with any one of the divisions in the Church.

In September of the same year a "General Convention of Protestant Missionaries in Japan" was held. It met in the chapel connected with Dr. Hepburn's Dispensary, and continued in session from the twentieth to the twenty-fifth of the month. By a resolution of the Convention, the Elders of the Union Churches in Yokohama and Tokyo and also the Elder of the Church of Christ in Japan were constituted members. Other members were Dr. E. W. Syle, Acting Chaplain to the British Consulate, and Dr. Robert Nelson, a missionary of the Protestant Episcopal Church residing in Shanghai. The following members were present at one or more of the sessions of the Convention: James C. Hepburn, David Thompson, Henry

* A "Report taken from the Minutes of the Convention of Protestant Missionaries of Japan, held in Yokohama, September 20-25, 1872" was published in the Bible Society Monthly Reporter of January 1st, 1873. Besides this, I have in my possession a letter of eighty pages written at the time by Mr. E. Rothesay Miller to his mother and subsequently returned to him by her. In addition to other matters, the letter contains summaries of the discussions of the Convention together with the names of the speakers.

Loomis, C. Carrothers, E. Rothesay Miller, S. R. Brown, Guido F. Verbeck, James H. Ballagh, Henry Stout, C. H. H. Wolff, D. C. Greene, O. H. Gulick, J. D. Davis, J. C. Berry, M. L. Gordon, W. St. G. Elliott, J. Crittenden Watson, W. E. Griffis, E. W. Syle and Robert Nelson. The object of the Convention was threefold: To arrange for the production of a common version of the Scriptures, to discuss methods of Christian work, and to consider the question of Church organization.

The recent founding of the Nihon Christo Kokwai was an event of deep interest to all, and it seemed to many that a rare opportunity was afforded to attempt the avoidance of the evils attendant upon unnecessary ecclesiastical divisions. The following committee was appointed to report on the subject: James H. Ballagh, J. D. Davis and E. Rothesay Miller.

The presentation of the report of the committee was followed by a long discussion, and for a time it seemed unlikely that the Convention would come to an agreement. A motion was introduced referring "the subject together with the report of the committee to a new committee of three with directions to report to a future convention;" but before a vote was taken the Convention adjourned for the day.

When the Convention met the next day, "on motion of Mr. Greene seconded by Dr. Hepburn, it was voted to lay on the table the report and accompanying series of resolutions presented by the Committee on the Organization of Native Churches." Thereupon the Chairman of

the Convention, Dr. S. R. Brown, requested Mr. Greene to take the chair and offered a resolution which he had written with the discussion of the day before in mind. The resolution impressed the entire Convention as admirably adapted to meet the requirements of the case. It was adopted unanimously; and "after its adoption Mr. Stout offered a prayer of thanksgiving." This is the resolution often referred to by the older missionaries as the Resolution of the Yokohama Convention. It read as follows:—

"Whereas the Church of Christ is one in him and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in Pagan lands, where the history of the divisions cannot be understood: and whereas we, as Protestant missionaries desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences: we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native Churches in the formation of which we may be called to assist; that name being as Catholic as the Church of Christ and the organization being that wherein the government of each Church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

For a time all promised fair; but before long it became evident that the resolution had not been explicit enough

to prevent differences of interpretation,* and the outcome was this: The missionaries of the Reformed Church were all cooperating with the Nihon Christo Kokwai. The Presbyterians were divided; some of them cooperating with the Nihon Christo Kokwai, and others with a Presbytery attached to the Synod of China, a body connected with the Presbyterian Church in the U.S.A. Meanwhile churches had been formed Congregational in their organization. It was a cloudy sky after a bright sunrise. Paul and Apollos and Cephas, all good men and true, had each built a tabernacle for himself.

Nihon Christo Itchi Kyokwai †

When it became clear that the purpose of the resolution of the Yokohama Convention had failed of accomplishment, the question naturally arose whether the Nihon Christo Kokwai and the Presbytery connected with the

* * The following letters which I have in my possession make this quite clear. (1.) One from the Presbyterian Mission to the Missions of the Reformed Church and the American Board. (2.) The reply from the Mission of the Reformed Church. (3.) Three replies from missionaries of the American Board: one from J. D. Davis; one from Orramel H. Gulick, J. L. Atkinson, John C. Berry, Wallace Taylor, J. H. DeForest and D. C. Greene; and one from M. L. Gordon and A. H. Adams.

† In preparing this section I have refreshed my memory by reading attentively the following documents: (1.) The minutes of the Council from May 16th, 1876 to January 21st, 1878. (2.) The minutes of the committee appointed to prepare Standards of Church Government and Doctrine. (3.) The report of the committee to the Council. (4.) A list of extracts relating to the union of the Churches collected shortly after the union by Mr. E. Rothesay Miller from the minutes of the Mission of the Reformed Church and other documents.

Presbyterian Church in the U.S.A. could not be organically united; and after much personal conversation between members of the missions, the Mission of the Presbyterian Church, in May 1876, addressed that of the Reformed Church as follows:—

“We have long entertained the hope that a plan might be devised by which our respective missions should become fellow-workers in a common Presbytery, not connected ecclesiastically with any foreign body; and which would receive the warm approval of the Churches which we represent.”

To this letter the Mission of the Reformed Church responded most cordially, and a conference was held on May 16th at Ferris Seminary. This was the beginning of what was at first called The Council of the Three Missions. About ten years later (1885 and 1886) when the Missions of the Presbyterian Church in the U. S. (Southern) and the Reformed Church in the U. S. (German) entered the Council, the name was changed to that of The Council of the United Missions; but for many years now it has been known as The Council of Missions (Presbyterian and Reformed) Cooperating with the Church of Christ in Japan. The Council, as at first constituted, was composed of the following members: James C. Hepburn, David Thompson, O. M. Green, John C. Ballagh and William Imbrie. S. R. Brown, James H. Ballagh, Henry Stout, E. Rothesay Miller and (from July) James L. Amerman. S. G. McLaren, Hugh Waddell, Robert Davidson and Henry Faulds.

Before this first meeting of the Council, and irrespective of the question of the union of the Churches, the Nihon Christo Kokwai had appointed a committee of its own to prepare "more exact rules of government." One of the members of that committee was Mr. Shirozaki, a young man rich in faith and zealous of good works, who died not long afterwards deeply mourned. The foreign members were Dr. Thompson and Mr. Miller. This explains the form of the following resolution which was introduced by Dr. Hepburn and adopted by the Council: "That Mr. Green and Mr. Imbrie of the Presbyterian Mission be appointed a committee to meet with Mr. Thompson and Mr. Miller, the foreign members of the committee of the Church of Christ in Japan; to confer and prepare Standards of Church Government and Doctrine, to be submitted to this body (the Council) at a future meeting."

The following resolution also was adopted: "That this committee report the proceedings of today to the members of the Mission of the United Presbyterian Church (of Scotland), and invite them to add two of their number to act conjointly with themselves." This invitation was accepted by the Scotch Mission; and Mr. S.G. McLaren and Mr. Hugh Waddell were appointed to serve on the committee.

This committee of six immediately undertook the preparation of a Book of Government; and in the minutes of its meetings it appears that the first step taken was to "read and discuss" the work of the committee appointed

by the Nihon Christo Kokwai. After consideration however it was thought that a more satisfactory result would be reached by taking the Form of Government of the Presbyterian Church in the U. S. A. as a basis upon which to work. This was done; but many changes in that document were made—alterations, omissions and additions—the better to suit it to the needs of a Church in Japan. The work of the committee was finished and presented to the Council on June 21st, 1876; and a Committee of Translation—Dr. Hepburn and Mr. Miller—was appointed. In the work of translation the committee had the assistance of Mr. Shinozaki.

There were three questions to which the Council gave prolonged and repeated consideration.

1. The name of the Church. The name Church of Christ had been taken by the Nihon Christo Kokwai when there was no other Protestant Church in Japan; that name was the name recommended by the Yokohama Convention; and, as a name for a Church, it is the name above all other names. On the other hand, to adopt it was to choose the name of one of the uniting Churches. Not unnaturally therefore it was a question regarding which opinion was divided. At the first meeting of the Council (May 16th, 1876), "the question was freely discussed but it was thought best to defer its decision;" and the decision was not reached until the meeting held on June 21st, 1877. At that time a resolution was introduced that "the name of the united Church be The Union Church of Christ in Japan;" and "after much

discussion and several amendments had been lost, the resolution was adopted." A year or two afterwards, at a meeting of the Council, Dr. Ballagh suggested United as a better word than Union; and very soon by common consent United established itself in common usage.

2. Standards of Doctrine. As already said, the Rule of Faith in the Nihon Christo Kokwai was the Bible; and from the beginning, as afterwards in the united Church, the conviction was strong that the Confession of Faith of a Church in Japan should not be an elaborated system of theology. On the other hand, it was thought by the Council that the adoption of the Doctrinal Standards of the Churches represented by the cooperating missions would secure the confidence and cordial support of some who might otherwise regard the union with a measure of distrust. Moreover, in the judgment of probably most of the missionaries themselves, those Standards furnished a needed ballast. Accordingly it was agreed to propose to the uniting Churches the adoption of the Westminster Confession, the Canons of the Synod of Dort, and the Shorter and Heidelberg Catechisms. It may now be safe to recognize the value of ballast, and at the same time to suggest that there should not be enough of it to sink the ship.

3. Relation of the missionary to the Presbytery. This was a puzzling question. In the judgment of some of the members of the Council, the relation of the missionary to the Presbytery should be only advisory. This was called the Congregational Plan. But most of them

held that he should be a member of the Presbytery in full standing. There was also the question of discipline: Should a missionary be subject to the discipline of a Japanese Presbytery? The question was further complicated by the fact that the missionaries of the Reformed Church understood that it was necessary for them to retain their membership in Classes connected with the Reformed Church, and that they were not free to obtain letters of transfer. Finally the following position was taken: The introduction of Christianity into a country by foreign missionaries creates an exceptional and temporary situation, and such a situation may properly be met by exceptional and temporary methods. Let us therefore propose to the Churches that we retain our connection with our home Presbyteries and Classes as Presbyters; but as missionaries become members of the Presbytery in Japan. This position was accepted by the uniting Churches; and in the chapter of the Book of Government setting forth the composition of the Presbytery the following statement was inserted: "Missionaries who assent to the Standards of Doctrine and Rules of Government of this Church shall be members of Presbytery in virtue of their office" (i.e. as missionaries). It was also understood that missionary members should not be subject to discipline.

At a meeting of the Council held on June 21st, 1877, Dr. Hepburn, as Chairman of the Translation Committee, reported that the translation of the Book of Government was finished, but that there were a few points connected

with it that required action. One of these related to the Doctrinal statement. It was decided to insert it at the beginning of the Book of Government ; and that it should read as follows : "The Canons of the Synod of Dort, the Westminster Confession of Faith and Shorter Catechism, and the Heidelberg Catechism, as received in this Church, are the recognized Standards of Doctrine ; and all office-bearers in the Church are required not to teach or maintain any doctrine contrary to the said Standards."

At this time the cordial consent of all the Boards of Foreign Missions interested had been received ; and the next step in order was to present the document formally to the Nihon Christo Kokwai and the Presbytery connected with the Presbyterian Church in the U.S.A.

The representatives of the Nihon Christo Kokwai met at Tokyo in the Shinsakae Church. The evening before, a number of them held a conference ; and I have recently been told by one who was present that the discussion continued far into the night and that it was highly animated. The next morning it was renewed. There was little or no serious objection to the Book of Government ; but the Doctrinal statement was very distasteful. Finally however in deference to the wishes of the missionaries, with some changes the document was accepted. When it is remembered that the Church from the beginning had strongly held that its Confession of Faith should be brief and simple, and also that the Westminster Confession and Canons of the Synod of Dort had not yet been translated, some may be disposed to think that

a quiet acquiescence would have indicated a remarkable degree of sweet reasonableness.

The Presbytery connected with the Presbyterian Church in the U.S.A. met in a building then standing on No. 7, Tsukiji. Before this meeting also the barometer indicated an unsettled state of the weather, and a rippling breeze would have been no surprise. But the rippling breeze freshened into a gale. The document was rejected. At a subsequent meeting however other counsels prevailed and it was accepted.

On October 3rd, 1877, the united Church met in the Kaigan Church in Yokohama, and was organized under the name, Nihon Christo Itchi Kyokwai, The United Church of Christ in Japan. The word Kokwai was changed to Kyokwai, because Kyokwai had been adopted by the translators of the New Testament as the rendering of Ecclesia.

There were twelve missionaries and eight Elders present. Owing to a delay of the steamer on which they were coming, Dr. Brown and the Elder from the church in Nagasaki did not reach Yokohama until the next day. The following churches were represented: Kaigan and Sumiyoshi Cho (now Shiloh), in Yokohama; Shinsakae, Rogetsu Cho (now Shiba) and Shinagawa, in Tokyo; Ueda, Hoden and Omori.

The membership of the Church was 623, and twenty-five young men were reported as students for the ministry. Applications were received for the organization of three churches in Tokyo: in Kojimachi,

Asakusa and Ushigome. Three Elders were ordained to the ministry: Masatsuna Okuno, Yoshiyasu Ogawa, Tadaatsu Toda. The charge to them was delivered by Dr. Ballagh.

Dr. Thompson was chosen Moderator; and for his text selected these words: So the Church throughout all Judaea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord and the comfort of the Holy Spirit, was multiplied.

In passing it should be added that in December, 1890, the Synod dropped the word United from the name of the Church; entirely recast the Books of Government, Discipline and Worship, changing them into a Constitution and Canons with an Appendix; and adopted a simple Confession of Faith in place of the Standards of Doctrine adopted in 1877.*

I regret that I have not in my possession data enabling me to describe with equal fulness the steps taken for similar accomplishments by other bodies, and must content myself with the following brief statement. In 1887 the Churches to which the missionaries of the Church of England and the Protestant Episcopal Church in the U.S.A. were related united under the name Nippon Sei Ko Kwai, The Holy Catholic Church in Japan.† In 1907 the Churches connected with the Methodist Episcopal Churches (Northern and Southern) in the U.S.A. and the

* See Appendix I.

† Compare the Apostles Creed with translation of it in the Japanese version of the Book of Common Prayer.

Methodist Church in Canada, united to form The Methodist Church in Japan.

The results thus attained fall far short of what was hoped for at the time of the Yokohama Convention. Nevertheless their achievement cost much more labor than may now appear; and the benefits derived greatly outweigh any disadvantages. Three relatively strong Churches are and will be much more effective for the extension of Christianity in Japan than eight or nine weak ones. More than that: unnecessary ecclesiastical divisions cannot be other than evil. Especially true is it in a land where Christianity is knocking for entrance that, as far as possible, the Church of Christ should be not only one in Christ but also one before the world.

Resolutions of General Conference of Episcopal Missionaries

In March, 1887, the following letter and resolutions were received by the Secretary of the Council of Missions Cooperating with the Church of Christ in Japan.

Osaka, March 1st, 1887.

Dear Sir: It gives me much pleasure to forward the enclosed Resolutions.

May I ask your acceptance at the same time of a copy of two sermons, which I have lately published?

Yours very faithfully,

EDW. BICKERSTETH, BISHOP.

RESOLUTIONS

“Resolutions passed at the General Conference of Missionaries belonging to the Protestant Episcopal Church of

America, the Society for the Propagation of the Gospel and the Church Missionary Society, held in Osaka, February 8th, 1887 :—

1. "That this United Conference of Missionaries of the Church of England and of the Protestant Episcopal Church of the United States of America, now assembled in Osaka, wishes to place on record its desire for the establishment in Japan of a Christian Church which by imposing no non-essential conditions of Communion shall include as many as possible of the Christians of this country.

2. "That a committee consisting of the Bishops and the Revds. A. Lloyd, H. D. Page, and P. K. Fyson be appointed to enter into communication on the subject with any committee that may be authorized to act in like manner on behalf of other Christian Bodies in Japan.

3. That a copy of these resolutions be sent to the Secretaries of the various Christian Bodies in Japan with a letter from the Chairman requesting them to communicate the same to the Foreign members of their missions."

One of the sermons referred to in the letter contained the following statement: "The Holy Scriptures, the Creeds, the orders of the Ministry, and the Sacraments, together with the initial rite of Confirmation, include all that seems to me essential to a Church which would abide in the teaching and fellowship of the Apostles."

In response to the invitation contained in the second resolution, the Council appointed the following committee: James L. Amerman, James C. Hepburn, Guido F. Verbeck, Hugh Waddell, E. Rothesay Miller, J. P. Moore and William Imbrie.

Then followed a correspondence, comprising in all five letters,* with the result evident to all that its continuance would be fruitless. The root difficulty will be made manifest by two extracts from the correspondence. The first (1) is from a letter from Bishop Bickersteth; the second (2), from one from the committee of the Council.

1. "That all efforts for the reunion of separated Churches must be attended with the gravest difficulties and require a readiness on the part of all who share in them to surrender much which they individually value and to accept much which they would not individually choose, and that at the same time any disloyalty to conviction or willingness to sacrifice what is felt to be essential must in the end hinder rather than promote the holy object in view are opinions which will, I believe, have your concurrence."

2. "With the opinion expressed in the closing words of your letter we are in complete accord. No efforts for the reunion of separated Churches will be hastened by 'disloyalty to conviction or willingness to sacrifice what is felt to be essential.' But not only is this true; precisely here is the real difficulty to be discovered, and you will pardon us for saying that the prime obstacle does not lie with us. We differ with you in certain things, some of them of less and some of them of greater importance, but to us you are ever one of the Churches. In the end we might not agree; still we could meet and take counsel with you; but you cannot meet with us. It is not that you will not, it is that you cannot give us the right hand of fellowship. You are fully persuaded that you belong to a branch of the Catholic Church and

* Published in full in the *Japan Mail* during the months of April and May, 1887.

that we do not. Therefore it is that we cannot meet. For if we meet at all, it must be as both alike and equally members of the One Body. This is the great difficulty between us. You on your part cannot confess, and we on our part can not deny, that the Presbyterian Church throughout the world is a branch of the Catholic Church of our Lord Jesus Christ 'abiding in the teaching and fellowship of the Apostles.' "

Nihon Christo Itchi Kyokwai

and

Nihon Kumiai Kyokwai

The foregoing proposal had hardly been set aside as impracticable, when the question was raised as to the possibility of the organic union of the Nihon Christo Itchi Kyokwai and the Nihon Kumiai Kyokwai (Congregational Churches). The interest awakened was deep and prolonged, the negotiations continuing for two years; and the history of the negotiations is replete with lessons for those who may hereafter be called to consider any similar question.

I have in my possession many letters, articles, et cetera published at the time;* and of these I have made free use without further acknowledgement.

* The more important are as follows:—

1. Letters. Dr. J. C. Hepburn: Church at Home and Abroad, Aug., 1887. Dr. H. Stout: Presbyterian Messenger, Jan. 13, 1888. Dr. J. C. Holbrook: Pacific, Sept. 5, 1888; Advance, Sept. 13, 1888; Pacific, Nov. 7, 1888. Dr. N. G. Clark (Sec. of Amer. Board): Pacific Oct. 10, 1888. Dr. J. H. DeForest: Independent, Jan. 3, 1889. Dr. G. W. Knox: Independent, Jan. 17, 1889. Dr. William Imbrie: Interior,

The argument for the union in brief was this: Each body recognized the other as equally with itself a Church of Christ; and questions of organization, were only questions of tradition, expediency or preference. Many of the leaders in both bodies were personal friends and favored the union. It was moreover a thing that had long been in the hearts of many; and with some there was an old feeling that only the presence of the foreigner had prevented its accomplishment in the earlier days. At the time of the movement the membership in all the Protestant Churches was 14815; that in these two bodies was 9489. There were in all the Protestant Churches, 64 congregations wholly self-supporting and 93 ordained

Jan. 17, 1889. Dr. Henry Martin Scudder: To the Committee of Twenty, Feb. 8, 1889; New York Evangelist, Mar. 7, 1889. Dr. William Imbrie: Interior, July 4, 1889. Dr. S. L. Gulick: Christian Union, Aug. 1, 1889. Dr. D. C. Greene: Religious Herald, Aug. or Sept., 1889. Dr. M. L. Gordon: Christian Union, Oct. 17, 1889.

2. Editorials. New York Evangelist, —, 1888. Presbyterian, June 30, 1888. Independent, Dec. 20, 1888. Presbyterian, Jan. 5, 1889. Quarterly Register, Feb., 1889. New York Evangelist, Mar. 7, 1889; July 4, 1889. Interior, July 4, 1889. Bibliotheca Sacra, Oct., 1889.

3. Articles, pamphlets, et cetera. The Japanese Plan of Union: Dr. H. L. Hammond, Sept. 24, 1888. Criticism of the Church Courts of the Proposed Nihon Kirisuto Kyokwai: Sydney L. and Orramel H. Gulick, Oct. 27, 1888. Report of the Committee on the Japan Mission (Dr. F. A. Noble, Chairman) presented at the Meeting of the American Board: Cleveland Herald, Oct. 5, 1888. Church Union in Japan: Article in Andover Review by Dr. Tucker. Statements on Union Prepared at the Request of the Japan Mission, A.B.C.F.M. by J. D. Davis and D. W. Learned, for submission to the Kumiai Churches, Jan., 1889. Church Union in Japan: Article in Our Day by Dr. D. C. Greene. Twelfth (1889) and Thirteenth Annual Reports of the Council of Missions Cooperating with the Church of Christ in Japan.

ministers ; and the contributions for the year amounted to *Yen* 26855. Fifty-one of the congregations and 52 of the ministers belonged to these two bodies ; and the contributions of the bodies amounted to *Yen* 20561. Their organic union therefore would go far towards preventing an unnecessary multiplication of small separated congregations, and would furnish a striking and visible proof of unity in the Church of Christ. That in a word was the argument for union.

In May, 1887, the Synod of the Nihon Christo Itchi Kyokwai and the General Conference of the Nihon Kumiai Kyokwai both met in Tokyo. Each body appointed a committee of five to confer and report. These committees came to a unanimous agreement and presented a report which with some changes was adopted by both the Synod and the General Conference.

The report comprised a Doctrinal Basis of Union and an Outline of Polity, which are too long to be here quoted in full.* Regarding the Doctrinal Basis suffice it to say, that it required of ministers that they "accept and subscribe to the Apostles Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance ;" and that they "approve the Westminster Catechism, the Heidelberg Catechism and the Plymouth Declaration only for substance of doctrine." The principles underlying the Outline of Polity were these : The separate congregations, as separate congregations, were to be regarded as the

* See Appendix II.

source of ecclesiastical authority ; but, for the sake of the advantages of organic union, they were to delegate certain of their powers to Bukwai (District Conferences), Daikwai (Great Conferences) and a Sokwai (General Conference). Precisely what those powers were to be, was to appear in a Constitution ; and such powers as were not so delegated were to be reserved by the separate congregations.

The report began with these words : " The Nihon Christo Itchi Kyokwai and and the Nihon Kumiai Kyokwai, led by an earnest desire for Christian unity, have determined to come together and form one Church of Christ to be known as the Nihon (Rengo) Christo Kyokwai." It also contained this statement : " The same spirit that has led these two bodies to unite will gladly receive overtures from other Churches of Christ that are able to accept the Apostles Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance, as the Doctrinal Basis of agreement."

Having adopted the report of the committee, the Synod and the General Conference each appointed a Committee of Ten ; these two committees to form a Committee of Twenty to prepare " Standards of Government and Doctrine in accordance with the Plan of Union." The two Committees of Ten were authorized to call meetings of the Synod and the General Conference when their work was ready for presentation. The committee appointed by the Synod was as follows : K. Ibuka, M. Uemura, T. Miura, M. Oshikawa, A. Segawa, Y. Kumano, E.

Rothsay Miller, C. M. Fisher, R. B. Grinnan and William Imbrie. That appointed by the General Conference: T. Miyagawa, P. M. Kanamori, H. Kozaki, J. T. Ise (Yokoi), J. D. Ebina, T. Matsuyama, Jiro Yuwasa, J. L. Atkinson, Otis Cary and D. C. Greene. As vacancies occurred they were filled by other appointments.

A sub-committee of four—K. Ibuka, William Imbrie, J. T. Yokoi and D. C. Greene—was appointed to prepare a first draft. When that was prepared the Committee of Twenty met in Osaka and in many particulars revised the draft. This occupied nearly a year; during which many suggestions were received, notably a list from missionaries of the American Board. Most of the suggestions received were accepted. The Committee of Twenty having come to a unanimous agreement, a "Constitution with Bylaws and Appendix" was presented to the Synod and the General Conference which met in the spring of the year 1888. Copies of the document were then sent to the ministers and churches of both bodies; it being understood that the Synod and the General Conference would meet again six months later when the question of the union would come up for decision.

For several months there were few signs of dissent among the Kumiai churches; but immediately there was opposition on the part of a number of ministers in the Nihon Christo Itchi Kyokwai. In this opposition, Mr. Tamura, Mr. Ogimi and Mr. Wada were prominent; their main position being that the Doctrinal statement in the Constitution was inadequate. The discussion was carried

on in private, in the press and even in the pulpit. In the end however the opposition proved to have been a blessing in disguise. The arguments adverse to union were answered point by point; and the result was a general understanding of the document and a preparation for a calm consideration of it by the Synod. It also became apparent that a large majority of both ministers and laymen were earnestly in favor of union on the basis of the Constitution proposed. A small number of missionaries thought that too much had been yielded, but the great majority stood with the majority in the Church.

On Friday, the 23rd of November (1888), the Synod met in the hall of the Y.M.C.A. in Osaka; and on the same day the General Conference met in one of the churches in the city. Those meetings, and the meetings connected with them, will always rank among the memorable meetings in the history of the Church in Japan.

At the meeting of the Synod more than eighty members were present, and of these only thirteen were missionaries. Nearly all of the churches were represented and only three of the Japanese ministers were absent.

After the opening services, the Synod proceeded at once to the work for which it had met. An hour was given to questions, as there were certain points on which information was desired from the Committee of Ten. Then the Constitution was taken up *seriatim*; and three days were occupied in discussion. A number of amendments were considered; but, excepting two or three of slight importance, were all set aside. On the fourth day

further opportunity was given for amendment. Section by section the document was read once more; and late in the afternoon it was adopted as a whole. On the final motion for adoption, all of the Japanese members voted, Yes; and all of the missionaries excepting two. When the noes were called for no one rose, and the vote was declared unanimous. The Moderator, Dr. Ibuka, then came forward and offered a prayer of thanksgiving. A committee of twenty-one members was appointed with full powers to carry the action of the Synod into effect and the Synod adjourned.

I have already said that for some time after copies of the proposed Constitution had been distributed there were few signs of dissent among the Kumiai churches; but for a month or more before the meeting of the General Conference strong protests were made against immediate action. Enough time, it was said, had not been given for due consideration; or if time enough had been given, it had not been improved. Many of the delegates therefore came to the General Conference instructed to vote for postponement for six months.

Under these circumstances the demand for delay could not be refused; and even if refusal had been possible it would have been most unwise to make it. A union so begun would have been a union begun in strife and bitterness. The General Conference therefore voted unanimously to postpone action until the following May (1889). It also directed its Committee of Ten to communicate with the Kumiai churches and to collect all the

amendments to the Constitution desired by them. In the light of those amendments, and in conference with the Synod's Committee of Ten, a revision of the Constitution was to be made to be presented to the General Conference at its meeting in May.

Having taken this action the General Conference resolved itself into a committee of the whole, and for four days discussed the question of union.

The Committee of Ten exhibited much tact ; encouraging the freest expression of opinion, answering questions and meeting objections. At first those who were in doubt regarding the advisability of union, or who were opposed to it, took the floor. The missionaries of the American Board were then closely interrogated regarding such questions as these : The history of the Presbyterian and Congregational Churches. The reasons why they do not unite in the United States. The causes of the failure of the arrangement between them in the earlier years of the century. The American Board : its relation to the Congregational churches in the United States and to the Kumiai churches in Japan. Whether or not the Board would continue to sustain the Mission in case the union were effected. To these questions there were full and frank replies : both sides being represented by missionaries old and young, with and without interpreters. Then came the turn of the Japanese leaders ; men then still young in years, but the men who were recognized as those without whom the Kumiai churches would never have been what they were. Of their speaking Dr. De

Forest wrote that never before had he heard such speaking in Japan.

During the week, members of the two bodies met in informal conferences, at which explanations were made and the spirit inspiring the movement exhibited. Especially was it urged that the great thing to keep in mind was the evangelization of Japan; that the great reason for the union was a practical reason which found its data in a common and overwhelming task. These conferences were of great value; and the opinion was freely expressed that if certain changes in the Constitution could be made it would be acceptable. On Sunday the Synod and the General Conference held a Communion service; and more than a thousand communicants sat together at the Table of the Lord. It was a scene that I shall never forget.

The committee of the General Conference and the committee of the Synod met in Tokyo in March (1889). The amendments proposed included all that were proposed at the informal conferences in Osaka and also others. All of those proposed at Osaka were agreed to and most of the others. The Japanese members of the committee of the General Conference expressed themselves as confident that the Constitution as thus revised would be acceptable to the Kumiai churches.

According to arrangement, the General Conference met in Kobe on May 22nd and the Synod in Tokyo on May 23rd. It was understood that the General Conference would telegraph its action to the Synod; and that if the two bodies concurred an arrangement would

be made to consummate the union. The Synod met a day later in order to give the General Conference previous time to consider the question ; and, in order to afford it still more time, at the close of the second day adjourned for two days and telegraphed its action. On reassembling a letter was read stating that the Constitution had been accepted with additional amendments.

Thereupon the Synod voted unanimously to accept such additional amendments as were verbal or little more than verbal but to decline others. It was however very desirous of coming to an agreement ; and to this end at once sent a committee to Kobe, at the same time adjourning for two days more. On arriving at Kobe the committee learned that the General Conference had adjourned ; but that before adjourning it had taken this action : A committee of five was appointed with power to select a committee numbering from fifteen to thirty, and to arrange for the appointment of a similar committee by the Synod. This joint-committee was to meet three months later and discuss the general subject. If the Constitution could be revised "in the spirit" of the changes proposed by the General Conference, its committee was authorized to accept it.

The Synod received the report of the committee sent to Kobe with deep regret ; but it was the common feeling that it had reached its limit in the way of concessions, and that further negotiation by committees would be fruitless. The Moderator and the Clerk were therefore directed to inform the committee of the General

Conference what additional amendments to the Constitution the Synod had accepted ; and to state that they were authorized to call a meeting of the Synod, in case the Kumiai churches as churches definitely accepted the Constitution as adopted by the Synod. No further action was taken by either body.

It will be evident from the preceding account that the friends of union connected with the General Conference were confronted with much greater difficulties than those connected with the Synod.

From beginning to end the Synod as a body strongly supported the movement ; and after the adoption of the Basis of Union, it was cordially endorsed by the Executive Committee (fifteen in number) of the Council of Missions Cooperating with the United Church of Christ in Japan, in a carefully prepared statement sent to the Boards of Foreign Missions represented in the Council.

There was, as has been seen, in the General Conference, a strong body of friends of the union ; notably those known as the Kumamoto Band. But, on the other hand, Dr. Nishima discountenanced the movement, and a group of the younger men were actively opposed to it. Among the missionaries, Dr. Greene, Dr. Gordon, Dr. De Forest and others did all in their power to promote it ; but others were averse to it. The influence of its opponents was reinforced by an agitation carried on by a number of Congregationalists in the United States ; the State Associations of California and Nebraska protested against the Plan of Union ; and, at the time of the

meeting in Osaka, the Prudential Committee of the American Board telegraphed, "Prudential Committee suggests, Delay final action on union." The principal arguments against union set forth in various publications were two: The Constitution proposed was a futile attempt to combine two ecclesiastical polities that are mutually exclusive; and the union if effected could be effected only at the price of a sacrifice of liberty. But apart from arguments and personal influences there was a difficulty that could not be avoided. The Synod as a body had power to take final action; but the General Conference in its actions was restricted by the principle of the Autonomy of the Local Church. That was the shoal upon which the ship grounded.

It would occupy too much space to insert the entire Constitution regarding which so much has been said; but the following extracts are sufficient to indicate its general character. They are taken from the Constitution in its final form and as adopted by the Synod.

OF DOCTRINE

"The Word of God contained in the Scriptures of the Old and the New Testament is the only infallible rule of faith and practice; and in various ages the Church has sought to set forth in order the essential truths made known therein.

"Among those Confessions that have come down from ancient times are the Apostles Creed and the Nicene Creed. These with the Articles of the Evangelical Alliance form the Confession of Faith of the Nihon Rengo Christo Kyokwai.

“Among those Confessions that have come down from recent times are the Westminster Catechism, the Heidelberg Catechism, and the Plymouth Declaration. These also are to be held in veneration in the Nihon Rengo Christo Kyokwai. They have served a high purpose in the past, and are still to be regarded as of lasting value for the instruction and edification of believers.

“Churches may frame Confessions for their own use ; but such Confessions should be in general agreement with the Confession of Faith of the Nihon Rengo Christo Kyokwai.”

“The Nihon Rengo Christo Kyokwai adopts this chapter as the doctrinal basis of union. It hopes however shortly to set forth a Confession of its own more perfectly suited to its own needs.”

OF CHURCHES

“In the following chapters the churches delegate certain specified powers to Bukwai and the Sokwai. Powers not so delegated they reserve. A church may adopt such a form of internal organization as it shall deem advisable : it shall however send representatives and an annual report to the Bukwai.”

OF BUKWAI

I. “A Bukwai consists of the Pastor and a representative from each church within its bounds. Churches of three hundred or more communicants are entitled to send two representatives. Ministers who are not Pastors are Associate Members. They have the right to speak and introduce resolutions ; and they may be elected to serve as Moderator or Clerk, as members of committees, and as representatives to the Sokwai : but in Bukwai they are entitled to vote only upon the licensure of probationers ; and the ordination, dismissal and discipline of ministers.

2. "The following powers are delegated to Bukwai. Bukwai license probationers; ordain, retire, and discipline ministers; install and release Pastors at the request of churches; admit ministers and churches; organize or aid in the organization of churches: afford counsel and aid to those within their bounds; appoint representatives to the Sokwai; and decide cases of discipline referred to them from the churches in accordance with Chapter X."

OF THE SOKWAI

1. "The Sokwai consists of representatives appointed by the several Bukwai. Each Bukwai shall appoint two representatives one of whom shall be a minister, for every three churches.

2. "The following powers are delegated to the Sokwai. The Sokwai receives and imparts information regarding the work of the Nihon Rengo Christo Kyokwai, and recommends such measures as it deems expedient. It organizes Bukwai and determines their bounds; and decides cases of discipline referred to it from them in accordance with Chapter X. It may appoint Committees of Home and Foreign Missions; and may establish or form connection with Theological Schools."

The failure of the negotiations was a great disappointment to many; but while the endeavor failed the attempt is not to be regretted. If it had not been made, there would have been a wide-spread feeling that a rare and great opportunity had been neglected. It may be too that seeds were then sown that will yet bear fruit. In many ways also the movement was an education to the Churches and the missions directly concerned.

One thing has deeply impressed itself upon my memory. In an endeavor to unite Churches differing in polity

something more is needed than good reasons. There must be an impelling force that will sweep away difficulties whether ecclesiastical or personal. Such a force might spring from a great ingathering of believers borne on by a consciousness that in Christ they are one. It might also spring from a conviction, at once national, Christian, wide-spread and profound, that the uniting of Churches is a necessary means to the evangelization and christianization of the people of Japan.

Resolution of General Conference of Missionaries in Japan

In October, 1900, a General Conference of Missionaries in Japan was held in the City of Tokyo.* At that Conference the following resolution was introduced by the Rev. G. Chapman of the C.M.S. Mission.

“That whereas our unhappy divisions are a bar to the mutual communion Christians ought to have one with another; mar the perfect expression of the common life we have of God; tend to emphasize bitterness and jealousies and hinder the work of evangelization: and being profoundly impressed with the inestimable benefits that would accrue both to the Church and the world in general were the Churches here represented to become united into one; therefore this Conference declare its belief in the principle and desirability of organic union.”

* This General Conference of Missionaries also took action that led to the creation of the body now known as The Conference of Federated Missions in Japan. The subject at present under consideration is *Church* unity; but the Conference of Federated Missions has proved of high value as a means for the promotion of Christian unity, and at least a brief reference to it should be made. See Appendix III.

In introducing this resolution Mr. Chapman spoke as follows :

“I desire that this Conference commit itself to the principle of organic union as a thing desirable in itself. The Christian spirit demands not hedges to keep us from each other, but the drawing together of those who hold a common faith. There are spiritual gifts and graces manifested in other communions than my own, which I desire for myself—Christian characters which we all venerate; and none has the right to separate them from me, or me from them. For the gifts and graces of the Spirit are meant to be for the profit of the whole body and not of a part only. It is a misuse of God’s gifts so to separate and confine them. Whatever divides brother from brother is wrong. The disintegration of God’s people is from the Evil One, whatever binds together is from God.

“We know that spiritual unity exists: we cannot doubt it, for the signs of spiritual life—the handiwork of God—are everywhere around us: there could be no Church at all without it. But this was not the union that Christ prayed for when he prayed that his disciples should be ‘one.’ The union he prayed for was one that should come before the world as a powerful proof that God has sent his own Son into the world: it was to be visible, appealing with striking force to the men of this world. But now there is no such oneness; we are split into fragments.

“We have been mourning the slow progress of our Churches towards self-support, and many remedies are proposed. But here is the root-evil. Get rid of our divisions and there would soon be a self-supporting Church. It is because we are divided into so many small congregations that united effort for self-support is impossible; once let them come together and it would go forward by leaps and bounds.

“Or do we expect that after we have sown the seeds of division the Japanese will naturally come together after we leave? Surely all history and our own experience are against such a view. How can we expect to ‘reap of the Spirit’ after having ‘sown to the flesh?’”

During the course of the discussion it seemed clear to me that a resolution regarding Church unity, in order to receive the cordial approval of the Conference, must as nearly as possible be expressed in the language of Scripture; and in stating the central point must state it so as to admit of varying points of view. Accordingly, as more likely to win unanimity, I presented the following resolution.

“This Conference of Missionaries assembled in the City of Tokyo, proclaims (to the Churches of Christ in Japan) its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed.”

Bishop Awdry in speaking to the resolution said as follows:

“With the spirit of Mr. Chapman’s speech I am in full harmony. But organic is a difficult word to accept. It will be very differently understood by different people. What and how much does it mean? The words corporate oneness I like. *Corporate* unity I understand to be unity so visible that not merely the Church may know of it, but that through it ‘the *World* may believe’ in the Saviour’s mission: while the qualifying words ‘which Christ prayed for’ save us from being committed to a

special or an exclusive theory of that unity, which would make us seem to be judging other Churches, or fixing our specific views on other people.

"I greatly rejoice that there is no exclusive word in the resolution. This Conference has not invited, I believe, the Roman or the Greek Churches, perhaps because it was not supposed that they would come if invited; yet in thinking of and passing resolutions about the Church of God, the two largest sections of it ought not to be ignored or forgotten as if they did not exist; nor can it be denied that the fruits of the Spirit are to be found largely among them. The one for example puts most of us to shame by the self-devotion of its missionaries and by its love for the poor; the other is conspicuous in its care to preserve 'the faith once for all delivered to the saints.' Happily in speaking of 'the unity for which the Saviour prayed' they are not left out. I do not wish to make the best the enemy of the good, but I feel that in doing anything that would seem to merge the world-wide Anglican Communion with its history from the beginning and its order derived as we believe from apostolic authority, in that one-third part of the Christian body which alone is represented here, we might be sacrificing the larger unity of the far future for the sake of a partial unity nearer at hand, thus making division far more permanent; and I hope you will allow me to say that it looks as if the Anglican Communion by keeping its characteristics may become in God's providence a means to that larger union in the far future. Such a larger union may seem to be a dream, but 'with God all things are possible.'"

With the omission of the words "to the Churches of Christ in Japan" (in parenthesis), the substitute resolution was adopted; and on May 14th, 1901, the following statement was published.

STATEMENT

At the General Conference of Missionaries in Japan which was held during last October the following resolution was adopted :—

“ This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body ; and it calls upon all those who love the Lord Jesus and his Church in sincerity and truth, to pray and to labor for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed.”

The cordial adoption of such a resolution by such a body is not without its influence ; but unless it be followed by further definite concerted action, the result is not likely to be great or lasting. Accordingly at the December meeting of the Missionary Association of Central Japan, a letter explanatory of the resolution and calling upon all to pray statedly for the accomplishment of its purpose, was presented for consideration. This letter was referred to a representative committee ; and at a full meeting of the Association held on February 12th, with some slight verbal changes, was unanimously adopted for general circulation in both English and Japanese. The letter is as follows :—

CHRISTIAN UNITY

“ To all in Japan who love our Lord Jesus Christ in sincerity, greeting. The following resolution was passed by the General Conference of Missionaries lately assembl-

ed in Tokyo. (Then follows the resolution already quoted.)

"After passing the above resolution and thereby pledging themselves to pray and to labor for the full realization of such a corporate oneness as that for which the Lord Jesus himself prayed on the night of his betrayal, the members of the Conference manifested rare and deep emotion by rising and singing the doxology. We deem it of importance that the sense of this resolution should be made known to all Christians in Japan, and that their earnest prayer and assistance be requested for the realization of the end in view. There are two points in the resolution which ought especially to be noticed.

1. "This Conference proclaims its belief that 'all those who are one with Christ by faith are one body'.

This is the foundation of our efforts for the peace and unity of the Church. The faithful are in Christ one body, hold one faith, partake of one Spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of the corporate oneness for which the Lord himself prayed.

2. "The call upon all Christians to 'pray and to labor for the oneness for which Christ himself prayed.'

The state of the Churches today shows that we have not attained to that oneness for which the Lord Jesus prayed on the night of his betrayal. All therefore who are called by his name and have the welfare of his Church at heart are exhorted to make his prayer their prayer, his desire their desire, and to labor for the full realization thereof.

"Should all Christians with one mind and heart unite in prayer touching this one thing, we doubt not that our Heavenly Father will harken to our desire, and will enlighten and enable us unto the attainment of this end.

We therefore respectfully make the following suggestions:—

(1) "That all ministers and evangelists in their public worship on the Lord's Day, or at other stated times, make the realization of our Lord's desire for the oneness of all who believe in his name an object of special prayer.

(2) "That all Christians also pray for the same in their family and private devotions.

(3) "That those desiring a form of prayer use the one appended.

PRAYER.

"Almighty God, our Heavenly Father, who hath purchased an universal Church by the precious blood of Thy Son, we thank Thee that Thou has called us into the same, and made us members of Christ, children of God, and inheritors of the kingdom of heaven. Look now, we beseech thee, upon Thy Church and take from it division and strife and whatsoever hinders godly union and concord. Fill us with Thy love, and guide us by Thy Holy Spirit that we may attain to that oneness for which Thy Son, our Lord Jesus Christ, prayed on the night of His betrayal, who with Thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen.

"That they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou didst send me. St. John 17: 21.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. St. Matt. 7: 7.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you. St. Matt. 17: 20.

“On behalf of the Missionary Association of Central Japan :

Geo. E. Albrecht.	H. B. Price.
T. T. Alexander.	H. McC. E. Price.
J. D. Davis.	R. M. Thomson.
A. D. Hail.	W. E. Towson.
D. W. Learned.	S. H. Wainright.
J. Lindsay Patton.	T. C. Winn.”

It will be observed that the end contemplated in this letter, as in the resolution of the Conference, is a *corporate* oneness. No doubt different minds will differ regarding the precise form of corporate oneness best fitted to fulfil the desire of the Master. To some it will be one that finds expression in a single ecclesiastical organization embracing all nations; to others it will be such a communion as exists between the Church of England and other Churches of like order in other lands, or between the Churches that form the Presbyterian and Reformed Alliance; others still, having in mind the Church Universal as a body composed of different members, will think rather of a oneness in which each member shall regard every other member as also a member of the body and honor it accordingly. But to all alike who sympathize with the purpose of the letter, the end desired is not simply a strengthening of the bonds that bind together individual believers; but a corporate oneness, a oneness of the Churches as Churches that shall be manifest to all the world.

That such a unity is according to the mind of Christ needs no other proof than his own prayer in the upper

room; and his own reason therein given is one that appeals with a constraining persuasiveness to all who are in sympathy with him in his longing that the world may believe. This has always been true; but today the old truth is proclaiming itself with peculiar insistence. The divisions of Christendom are seen with a new clearness to be a stone of stumbling; and many Christian lips are repeating the prayer of the Master as it has not been repeated for centuries. If there are any whom this concerns, it concerns those who have come to this land for the evangelization of the nation: That it may know that thou didst send me. For it may be that the pathway to the consummation of that purpose is to be found in obedience to the words, That they all may be one that the world may believe.

The difficulties in the way of corporate oneness, in whichever form it is contemplated, are manifold. There are old wounds still rankling. There are prejudices that have transformed themselves into principles. The all but resistless forces of heredity and environment are arrayed in opposition. Pride and fear and doubt and distrust are all clamant. There are differences of education, of sentiment, of conviction, that insist upon recognition and consideration. The yoke must needs be worn of a meek and lowly spirit. But with God all things are possible. This is the thought of the letter; it is a call to united prayer. Hand in hand with prayer will go effort; and by taking thought, by earnest endeavor, by patience, by charity, by courage, by a closer fellowship with Christ,

stepping stones will be found ; but the great hope is in prayer by many for this very thing. In thy light shall we see light. It is in this conviction that this letter is sent forth to all those in Japan who profess and call themselves Christians.

In the absence of such a body in Tokyo and the vicinity as the Missionary Association of Central Japan, we have taken the liberty as individuals to call attention to the letter and to bespeak for it serious thought.

William Awdry.	William Imbrie.
James. H. Ballagh.	John McKim.
John L. Dearing.	John Scott.
Daniel Crosby Greene.	Julius Soper.

Federation of Churches

In the early years of Christianity in Japan, the Christians were a little flock ; and for their mutual encouragement and strengthening they held from time to time a General Conference which was known as the Dai Shimbokukwai. Later this Dai Shimbokukwai was organized on the basis of the Nine Articles of the Evangelical Alliance and took for its name Domeikwai ; often rendered into English, The Evangelical Alliance of Japan.

For many years the Dai Shimbokukwai and Domeikwai served a useful purpose ; but as the Churches increased in numbers and had Synods or Conferences or Associations of their own, the need for such an organization grew less ; while the expenses of attendance, especial-

ly when added to those of the general meetings of the Churches, became somewhat burdensome.

For a time the cohesive forces of old associations, prevented its dissolution; but steadily it became increasingly evident that the Domeikwai must either be dissolved or changed into an organization having a more definite and commanding purpose. Accordingly it gave place to the Kyokwai Domei, or Federation of Churches, which was formally organized on December 19th, 1911. The following extracts from the present Constitution sufficiently indicate the character of the organization.

“The purpose of the Federation of Churches is the manifestation of the spirit of Christ: and to this end it shall promote mutual friendship among the Churches generally known as Evangelical; plan and carry on work in which they have a common interest, and take action in matters regarding their common welfare. But it shall not take any action affecting the creed or polity of the Churches composing it.

“In the main, the work of the Federation shall be as follows: To declare its position on matters of public morals and to take proper action regarding them: to engage in union evangelistic work, and to send preachers or lecturers to places at the request of churches in them: to propose subjects for the Week of Prayer: to investigate philanthropic, educational, evangelistic and other forms of Christian activity, and to report regarding them at the General Convention: to compile annually statistics of all the Churches, and also a Directory of Christian ministers and workers both Japanese and foreign.

“The Federation shall be composed of Christian Churches approving its purpose, and having more than three hundred members in full communion.

“ Churches belonging to the Federation shall send two delegates to the General Convention ; and may send an additional one for every thousand members in full standing. Churches having less three hundred members may send two delegates to sit as Corresponding Members without the right to vote.”

The Federation of Churches has been organized so recently that but little can be said of its work ; but that little is full of promise. Its relations with the Conference of Federated Missions are most cordial. It appoints members of the Continuation Committee ; and in connection with that Committee has entered upon the Three Years Evangelistic Campaign now begun.

This is not corporate oneness in the sense of the organic union of Churches under one form of ecclesiastical polity ; though in the years to come it may prove to have been the pathway that led to it. But corporate oneness it is, in that the Churches composing the Federation are as *Churches* united in one body, for the proclamation of the Gospel ; for the establishment of the Kingdom of God ; for the manifestation to the world of their Oneness in Christ. May He who hath begun a good work perfect it.

APPENDIX

I

Confession of Faith of the

Nihon Christo Kyokwai

The Lord Jesus Christ, Whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin ; and all who are one with Him by faith are pardoned and accounted righteous ; and faith in Him working by love purifies the heart.

The Holy Ghost, Who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul ; and without His grace man being dead in sin cannot enter the Kingdom of God. By Him the Prophets and Apostles and holy men of old were inspired ; and He speaking in the Scriptures of the Old and the New Testament is the supreme and infallible judge in all things pertaining unto faith and living.

From these Holy Scriptures the ancient Church of Christ drew its confession ; and we, holding the faith once delivered to the saints, join in that confession with praise and thanksgiving.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son our Lord : Who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead and buried. He descended into hades. The third day He rose from the dead. He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost : the Holy Catholic Church : the Communion of Saints : the forgiveness of sins : the resurrection of the body, and the life everlasting.

Constitution, Canons & Appendix

The Constitution of the Nihon Christo Kyokwai contains what is fundamental to the system of government accepted by the Church. The Canons comprise laws in harmony with the Constitution. In the Appendix certain forms of procedure are given as helps to orderly administration ; but they are not enjoined as necessarily to be followed.

To illustrate : The office, powers and duties of the Elder are set forth in the Constitution. One of the Canons requires that election to the eldership shall take place at a meeting of the congregation regularly called for the purpose and publicly announced on the two successive Sundays immediately preceding the day of meeting. The Appendix recommends certain passages from the Scriptures and a charge accompanying them as suitable to be read at the time of ordination.

This principle of arrangement was adopted in order clearly to distinguish between things essential and things only locally or temporarily expedient; and also in order to greater facility in changing the written law so as to meet such exigencies as may from time to time arise.

II

Authorized Statement Regarding the Proposed Union of the Congregational & Presbyterian Churches in Japan.

For some time past it has been evident that the Kumiai Churches (Congregational) and the United Church of Christ in Japan (Presbyterian and Reformed) have been tending more and more towards organic union.

Accordingly committees were appointed by the General Conference of the Kumiai Churches and the Synod of the United Church of Christ in Japan to confer upon the subject and report. The former committee consisted of the following persons: The Rev. T. Miyagawa, J. T. Ise (Yokoi), P. M. Kanamori, T. Matsuyama, and D. C. Greene. The latter committee was composed as follows: The Rev. K. Ibuka, M. Oshikawa, M. Uemura, K. Yoshioka and William Imbrie. Two sessions of this joint-committee were held in the City of Tokyo on the 4th and the 5th instant. A report was unanimously agreed upon; and, after having been amended so as to

read as follows, was approved by the General Conference of the Kumiai Churches and the Synod of the United Church of Christ in Japan.

“The Nihon Kumiai Kyokwai and the Nihon Christo Itchi Kyokwai, led by an earnest desire for Christian unity, have determined to come together and form one Church of Christ to be known as the Nihon (Rengo) Christo Kyokwai. And in the persuasion that truth is in order to godliness, they hereby adopt the following doctrinal basis of union.

“The Word of God contained in the Scriptures of the Old and New Testaments is the only infallible rule of faith and practice. But in various ages of the Church it has become necessary that godly men should set forth in order the great doctrines of the Holy Scriptures. Among these creeds and confessions that have come down from ancient times are those commonly known as the Apostles Creed and the Nicene Creed. Besides these there have come down from more recent times those statements of doctrine and principles commonly known as the Westminster (Shorter) Catechism, the Heidelberg Catechism and the Plymouth Declaration.

“All these Creeds and Confessions are in this Church held in veneration. We believe them to have served a high purpose in the history of the Church in time past, and we believe also that they are still to be regarded as of great value for the instruction of believers.

“In particular does this Church acknowledge her indebtedness to those Confessions of the post-reformation period which have appeared in the great Churches with which this Church is historically connected, and in constant fellowship with which it is our earnest desire to carry on that work which the great Head of the Church has in His good providence committed to our care.

“But though these symbols are all to be held in

eneration, they are not to be regarded as equally binding upon the ministry of this Church. While it is required of ministers that they accept and subscribe to the Apostles Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance; it is required of them with regard to the Westminster Catechism, the Heidelberg Catechism, and the Plymouth Declaration only that they approve them for substance of doctrine.

"The same spirit that has led these two Churches to unite and form the Nihon (Rengo) Christo Kyokwai will gladly receive overtures from other Churches of Christ that are able to accept the Apostles Creed, the Nicene Creed and the Nine Articles of the Evangelical Alliance, as the doctrinal basis of agreement."

The following is agreed upon by the foreign members of the joint-committee as a correct statement of the outline of church polity reported by the committee, and which the General Conference of the Kumiai Churches and the Synod of the United Church of Christ in Japan have directed the committee provided for below to elaborate in detail and submit for approval.

1. Individual churches shall be free to manage their own internal affairs either directly or by a Shokwai (Session).
2. There shall be three assemblies to be known respectively as Bukwai (District Conference or Presbytery), Daikwai (Great Conference or Synod), and Sokwai (General Conference or Assembly): or by other names to be agreed upon.
3. A Bukwai shall consist of the ministers (whether ministers other than Pastors shall have the right to vote being as yet undetermined) and a representative from each church within its limits. In the case of churches

organized with a Shokwai (Session), the representative shall be an elder; in other cases, a delegate. Bukwai shall organize new churches; issue licenses to preach; ordain and discipline ministers; and decide appeals from the decision of a Shokwai or a church (in accordance however with the principle set forth in section 6).

4. A Daikwai shall include the ministers and churches belonging to three or more Bukwai. It shall have the direction of evangelistic work carried on within its own limits: and shall decide appeals in cases originating in Bukwai.

5. The Sokwai shall be composed of ministers and laymen from all the Bukwai in the empire. It shall decide constitutional questions, and appeals in cases originating in Daikwai. It shall also have the general oversight of evangelistic work, and the general care of interests common to the whole Church.

6. Instead of a system providing for a series of appeals, there shall be opportunity for a single appeal only. In order, however, to secure a body whose decision will be regarded as uninfluenced by local feeling, each Daikwai at its annual meeting shall choose a committee, composed of members from its several Bukwai to be known as the Committee of Appeal. And when, in the judgment of one-third of a Bukwai, it shall appear wise that an appeal from the decision of a Shokwai (Session) or of a church should not be heard by the Bukwai itself, the matter shall be referred for decision to the Committee of Appeal.

Following is an extract from the minutes of the General Conference of the Kumiai Churches:

I. "Resolved: That the report prepared by the committee of this Conference, in connection with the committee of the Synod of the United Church of Christ in Japan, be referred to a Committee of Ten; with

instructions to print the same and submit it to the churches entitled to a representation in this Conference, for their action.

2. "That when three-fourths of the churches entitled to a representation in this Conference shall have notified said committee of their approval of the plan of union set forth in the report of the present joint-committee, the Committee of Ten shall, in conference with a like committee already appointed by the Synod of the United Church of Christ, prepare standards of government and doctrine in accordance with said plan of union.

3. "That this Committee of Ten be authorized to print the work prepared by it in conference with the committee appointed by the Synod of the United Church of Christ in Japan, and to send copies all the Kumiai churches.

4. "That the committee is hereby authorized to call a special meeting of the General Conference not less than three months after the transmission to the churches of copies of the printed results of its work, and that we request the churches to clothe their delegates to such special meeting with full power to take final action upon the report of the Committee of Ten; and if they so judge fitting, to consummate the union now contemplated with the United Church of Christ in Japan.

5. "That while it is the right of the churches, either acting directly or through specially empowered delegates, to reject any standards of doctrine or government that may be prepared by the Committee of Ten in conference with a like committee appointed by the Synod of the United Church of Christ in Japan, the General Conference commends the plan of union now proposed to the careful consideration of the churches; and also calls upon all with one heart to pray to the Great Head of the Church that He bestow upon all grace and wisdom rightly to decide this most important question."

Following is an extract from the minutes of the Synod of the United Church of Christ in Japan.

1. "Resolved: That the report, prepared by the committee of Synod in conference with the committee appointed by the General Conference of the Kumiai churches, be referred to a Committee of Ten to confer with a like committee to be appointed by the General Conference of the Kumiai churches, and to prepare standards of government and doctrine in accordance with the principles set forth in the report of the present joint-committee.

2. "That this Committee of Ten be authorized to print the work prepared by it in company with the committee of the General Conference of the Kumiai churches; and also to call a meeting of Synod at which notice may be given that the work prepared will be presented to the Synod for adoption.

3. "That while it is the right of the Synod to reject any standards of doctrine or government that may be prepared by the Committee of Ten in company with a like committee appointed by the General Conference of the Kumiai churches, the Synod commends the plan of union now proposed to the careful consideration of its ministers and laymen, and calls upon all with one heart to pray to the great Head of the Church that He bestow upon both Churches all needed wisdom and grace."

The committees, to which is entrusted the work of preparing a draft of the standards of doctrine and government, are composed as follows.

For the Kumiai Churches: The Rev. T. Miyagawa, P. M. Kanamori, H. Kozaki, J. T. Ise (Yokoi), J. D. Ebina, T. Matsuyama, J. L. Atkinson, Otis Cary, Jr., D. C. Greene, and Mr. Jiro Yuwasa.

For the Synod of the United Church of Christ in Japan :
The Rev. K. Ibuka, M. Uemura, T. Miura, M. Oshikawa,
A. Segawa, E. Rothesay Miller, C. M. Fisher. R. B.
Grinnan, William Imbrie, and Elder Y. Kumano.

(Signed) : D. C. GREENE.
WILLIAM IMBRIE.

Tokyo, Japan, May 13th, 1887.

III

Conference of Federated Missions in Japan

As already stated in the footnote on page 31, the General Conference of Missionaries held in Tokyo, in October, 1900, took action which led to the creation of the body now known as The Conference of Federated Missions in Japan.

This body was at first called The Standing Committee of Cooperating Missions, and held its first meeting in January, 1902. The name Conference of Federated Missions was adopted in 1910. The present Constitution and Bylaws will found in the Appendix to The Christian Movement in Japan, 1913. It will be sufficient here to insert the functions of the body as set forth in the Constitution.

ARTICLE II. FUNCTIONS

1. This Conference shall serve as a general medium of reference, communication and effort for the cooperating

missions in matters of common interest and in cooperative enterprises. On application of interested parties and in cases of urgent importance on its own initiative, the Conference may give counsel :

(1.) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated ;

(2.) With regard to plans for union or cooperation on the part of two or more missions for any or all of the above forms of missionary work, and in general.

(3.) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions.

2. The work of this Conference may include :

(1.) The formation of plans calculated to stimulate the production and circulation of Christian literature ;

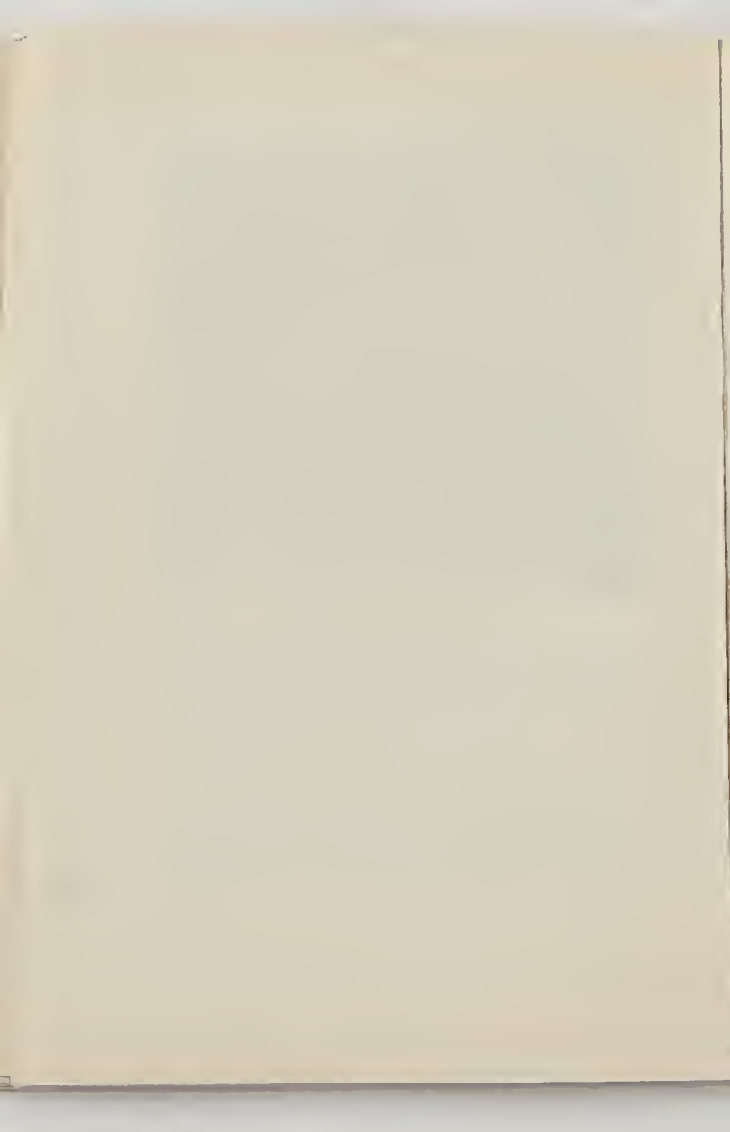
(2.) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of cooperative evangelistic effort, and

(3.) In securing joint action to meet emergencies affecting the common interests of the cooperating missions.

3. In serving as a means of communication between the cooperating missions, the Conference shall be authorized to publish at least once a year a record of social and religious conditions and progress.

The Conference of Federated Missions comprises most of the missions in Japan from Protestant Churches. It is well organized for work, and to a marked degree is accomplishing the purpose of its establishment. Among its achievements the following are especially worthy of mention.

It has made a comprehensive survey of evangelistic conditions in Japan ; and thereby furnished an argument for new activities and an increase of forces that cannot be set aside. Together with the Federation of Churches, it has established The Japan Continuation Committee, which has recently undertaken the Three Years Evangelistic Campaign. It has given its support to the establishment of a school for the instruction of missionary and other students in the Japanese language. It has created the Christian Literature Society of Japan ; is a strong ally of Christian higher education and in many ways has increased knowledge, deepened interest and encouraged endeavor. The Year Book which it issues, entitled The Christian Movement in Japan, is accorded by many of the most competent judges in both America and Europe the highest rank among publications of the kind. The issue of last year (1913) is a volume of 771 pages.



大正三年六月一日印刷
大正三年六月三日發行

著者
發行者
兼者

東京市芝區今里町四拾貳番地

ウキルリアム、イムブリー

橫濱市太田町五丁目八十七番地

村岡平吉

東京市京橋區銀座四丁目一番地

福音印刷合資會社東京支店

印刷所

東京市京橋區銀座四丁目一番地

發行所

敎文館



KOREA.

At the annual meeting of the Board in May, 1896, resolutions were adopted approving the action of Bishop E. R. Hendrix in purchasing mission property in Seoul, and his plan of including the Korean work as an appointment in the Shanghai District of the China Mission Conference. During the year developments in the work necessitated the uninterrupted presence of Dr. C. F. Reid in Seoul. He was relieved of the Shanghai District and placed in charge of the Korea District, and authorized to remove his family to Seoul in August.

In order that the steps leading up to the occupation of Korea may become a part of our permanent record, it seems appropriate at this point to give Bishop Hendrix's conclusions as embodied in his report presented to the Board at its last annual session:

Mr. President: Central China, the Kiang-su Province, is the Mississippi or Louisiana of China. It is in the delta of China; the great Yangtse River is the Mississippi River of China. It is the great river that leads out to the Rocky Mountains of China, and all the country immediately tributary is wonderfully fertile; but there is a malaria, a moisture, in the air that makes the heat sometimes peculiarly trying on certain constitutions. Some of our most valuable missionaries have great difficulty in becoming acclimated, and some never become wholly acclimated. This is the most important missionary field in China—our present field, with ample work for enlargement within its provinces and adjoining territory. But we find it necessary to place some of our missionaries in an entirely different climate. It was at first thought to remove one or two families to Northern China, the Province of Chile, but on investigation we discovered that that field was already occupied by missionaries, and, moreover, that it did not offer any undue advantage from the standpoint of healthfulness over the province which we then occupied. The overflow of the Yellow River, together with very great floods in the last two years, has left great stagnant bodies of water which make it for the time being a very unhealthy locality; in fact, it has been attended by both drought and famine in the last year, and the people are greatly disturbed as well by disbanded soldiers, who not only stripped the country of part of its crops on their way to the front, but prove to be disturbers of the peace since the close of the war. A very marked antiforeign feeling has been developed among these disbanded soldiers. It was deemed best, therefore, not to enterprise a new mission in Northern China.

In the meantime attention was directed to Korea by the earnest invitation of Mr. Yun, of our Church, and formerly a teacher in our Anglo-Chinese

College in Shanghai. He had been called back to his native country, and made a member of the Cabinet. Mr. Yun was converted while a student attending our Anglo-Chinese College, and afterward he came to this country, pursued a two years' course here in the Vanderbilt University, and one or more years at Emory College, where he obtained great distinction as a scholar, and especially as a master of a very vigorous English style, obtaining the prize, a gold medal, in English, over his American competitors. He then not only supported himself in this country by lectures, but accumulated several hundred dollars, which he left in the hands of his former college President, to be used when our Church was ready to open a mission in Korea.

Some influential relatives and friends begged him to send American missionaries to Songdo, a former capital, and the most prosperous city in Korea, promising their help in establishing the mission there. On investigation I discovered that the climate at Seoul, or that part of Korea, was quite like the climate of Virginia, the capital having about the same climate as Richmond, Va.

I found that Korea was about the size of Great Britain, having some 90,000 square miles of territory, with a population of 12,000,000 of people. The King of Korea is the one Asiatic monarch who has welcomed missionaries to his country. A year ago he said: "Thank the American people for the missionaries which they have sent over, and ask them to send more, many." In an audience which I was permitted to have with the king he expressed himself to the same effect, and showed great pleasure at the prospect of my sending missionaries there, welcoming Dr. Reid, who was also present at the audience. Mr. Yun served as my interpreter in preaching in the chapels of Korea, where he frequently expounds the Scriptures on the Sabbath. He is regarded among the missionaries and foreign ambassadors there as the best-equipped Korean of their acquaintance. He speaks fluently Korean, Japanese, and Chinese, as well as English. Withal, he is a very wise and prudent man, a capable adviser to his king by virtue of his large experience abroad, and he is a very devout Christian.

Mr. Yun is in a position to be very valuable to the missionaries whom we may send to Korea. No Mission was ever begun under more favorable circumstances, when a Cabinet Minister not only invites them to enter, but offers both pecuniary help and personal service. Mr. Yun, as Minister of Education, is especially interested in the Christian education of his people, and is introducing Christian text-books into the schools of Korea.

We contemplate, among other features of our Mission, the establishment of an industrial school at Songdo, which promises before a great while to be self-supporting. We will continue this Mission for the present, until our funds justify greater enlargement, in connection with the China Mission Conference. We hope, with increase of funds, to send out more missionaries, and to establish in a year or two a separate Korean Mission, and thus to enter the very open door which awaits us in Korea.

As to the products of Korea, its temperate climate and its very fertile soil make possible the production of the peach, the pear, the apple, the plum, the orange, and our cereals, as well as very abundant crops of rice, and in the lower part of the peninsula of cotton also.

The people feel very kindly to Christianity, attend in numbers the preaching of the gospel, and appear to be very friendly in their feelings toward foreigners.

The Chinese language serves in all Eastern Asia as the Latin language does in Europe. It is the written language of the country, and is understood and read by scholars among Koreans and Japanese as well as among Chinese. One going to Korea with a knowledge of Chinese, as in Dr. Reid's case, is able to obtain easy access to the officials and scholars of the country. Missionaries in Korea recognize it as very important to know the Chinese Mandarin in order to get the better grasp upon the Korean language, which is based upon it.

Missionaries of all denominations welcome Dr. Reid as one who may be very valuable to them, by virtue of his knowledge of the Chinese tongue. The representatives of the different Missions are much encouraged about that work. The Southern Presbyterians now have twelve missionaries in that field, and the Northern Presbyterians and the Methodist Episcopal Church also have each about the same number.

The providential opening thus seems to be very manifest, and a most favorable opportunity occurred for the purchase of a valuable and healthy site for our Mission headquarters in Seoul. We were able to secure, at the price of \$2,000, a most valuable piece of property, part of which was formerly royal property, and obtained through the great kindness of a high official of the Korean Government. There is upon this property a residence that has been remodeled, and will serve for a year or two as the home of the superintendent of our Mission in Korea.

In view of the financial condition of the Board, I recognize that out of the funds on hand we may not hope to make an appropriation to Korea at this time. I contemplate, therefore, making it a special, and through private solicitation obtaining the necessary funds for the extension of our work. Already two persons have contributed (one \$500, and the other \$1,000) for this purpose. Such interest is now awakened by the providential opening in Korea, that I anticipate no serious trouble in obtaining the funds for the enlargement of our work.

It is very gratifying to report that Seoul is nearer to Shanghai than Tientsin. Korea can be reached from Shanghai for less than \$30 in Mexican money; in fact, Korea is the natural link between our work in China and Japan. The southern islands of Korea are in full sight on the voyage between China and Japan. Native Christians from our Church in Japan are engaged in religious work in Korea.

Since her independence Korea is somewhat in the condition of Japan in 1868, it being a question as to which party shall have the power. The Christian religion alone can give stability to the governments of China and Japan. The mission work goes on despite the disturbances politically, nor have there been developments up to this time of any anti-foreign feeling in this once-hermit nation.

In planting this Mission in Korea I do not contemplate diminishing in the least our interest in China, which I look upon as by far the greatest mission field of the world; in fact, in the providence of God, the best work-

ers in Japan, as well as in Korea, have been seasoned and prepared by their missionary experience in China. It was thus that Dr. Macley came from China to establish the Methodist Mission in Japan, and the Lambuths, of our Church, came from long experience in China to establish our mission work in Japan, and now China proposes furnishing in the person of Dr. Reid an experienced missionary to enterprise our mission work in Korea. Songdo is the industrial center, with an enterprising population, and promises to be a most desirable site for the proposed Industrial School.

REPORT FROM C. F. REID, D.D., SUPERINTENDENT.

Dr. Reid writes from Seoul, Korea, July, 1896, as follows:

I find that the climate is all that has been claimed for it. It used to seem to me that the Korean missionaries were putting it a little strong, but I am now convinced that they were right. The soil is composed of disintegrated granite, and is dry and loose. It rains in Korea quite as much, perhaps more, than in Shanghai, but the atmosphere does not become saturated as it does in China, and two hours after a week's rain you could go out and garden. The hot season lasts only about six weeks, and in Seoul the temperature rarely rises above ninety degrees. The nights are cool and pleasant. All through the month of June I worked out-of-doors, freely exposing myself to the sun, without any bad effects. I think that I am safe in saying that it is a much better climate than can be found in China or Japan, except, perhaps, in the extreme north. I will move my family in August.

You ask me to give you some idea of my plans of work. I have not yet studied the Korean field as thoroughly as I shall make it my business to do. I will state my views as briefly and as clearly as I can, so that you and the Church generally will be able to judge as to whether you will be willing to undertake work along these lines.

I would make evangelistic work, rather than ministerial work, the leading feature of the Mission. In China the institutions—schools, hospitals, etc.—get our best men and the bulk of our money. Good schools and hospitals are excellent institutions; but I have observed that, as a rule, a very small per cent of their work is conserved in the Church, and that the Missions which make these features prominent count their membership by the hundreds, while the Missions chiefly engaged in evangelistic work count their members by the thousands.

I should like to see a good school gradually built up for the children of our Church, but let the great bulk of our effort go in the spreading of the gospel and in building up little churches all over the country.

My plan of work is to block out the country that we intend to occupy into districts, so that the missionary, living as near the center of his district as possible, can reach the utmost limit of his work in a journey of not more than two days. Then let him go preaching the word and gathering little companies of believers wherever he can. There are certain seasons of the year less favorable for such work than others. At such seasons let the missionary gather picked men from the various little companies, at the district center, for better instruction and for work under the immediate supervision of

the missionary. I feel quite sure that in a country like Korea such men will be more than willing to spend, say three months every year, either in Seoul or Songdo, as the guests of the missionary, provision being made for their entertainment, but no money given. In this way they could be used to build up strong churches at the centers, and after the season of instruction and work is over they can return to their own neighborhoods to be leaders of the believers there. It will not be long before these little companies will feel the need of houses of worship and preachers, and with a little judicious help they will be able to provide both of these for themselves. The beginnings may be very primitive, but they will be on a sound basis, and the grace of God will be with them. O, I believe in the power of the gospel; and if introduced in this simple way, without the artificial methods which draw the people's mind away from Jesus Christ to seek some material benefit from the Church, it will produce the same result in Korea that it has elsewhere. The methods of large and paid agencies which now prevail in so many Missions is entirely modern, and in my opinion is not justified by the results so far obtained.

As I proceed in my work there are doubtless modifications and developments which will be found necessary, but in the main this is the plan of work that I should like to see thoroughly tried in Korea. There is no modification of the general plan that occurs to me now. At Seoul, and perhaps at other district centers, I do not think that it would be well to wait for church buildings until the native church is able to put them up. We shall require larger buildings at these places than in the towns and villages around, and shall need them at an early stage of the work; but even at these places I would have simple models that might be followed elsewhere on a smaller scale.

I do not claim originality for the plan so briefly sketched above. Though I have not yet read the book of Dr. Nevius, I know him and his work very well. This is the plan substantially followed by him and Dr. Corbett, and which has resulted in a membership of more than ten thousand in the Province of Shantung. It is very similar to the plan already worked by the most successful missionaries in Korea, and I believe that it approaches very nearly the plan that prevailed in the early spread of Christianity.

With characteristic energy and promptness, Brother Reid, as soon as he gets his family settled, begins to plan for the work. He writes in September:

We are now very comfortable in our new home, and we are beginning to get hold of the language a bit. After we are through with the multitude of little jobs incident to tearing up a good-sized family and getting settled again, we hope to make rapid progress in the art of speaking Korean. Don't expect too much of us at first. Remember that there is a lot of work to do before we can even begin the chief business for which we came here. What mortal man can do I am ready to attempt, but don't expect me to run before I learn to walk, or to preach before I learn how to talk. The year has been one of abundant success with the missionaries. The Methodist Episcopal Mission has doubled its membership, and the Presbyterians have

nearly done the same. As I hear their glowing reports my blood gets hot and I long to be at it.

On January 28, 1897, the Mission was reenforced by the arrival of Rev. C. T. Collyer. On account of the illness of their baby, Mrs. Collyer was detained in Shanghai. The Epworth Leagues of Virginia, together with a generous private gift, made it possible to send and maintain Brother Collyer and his wife. Both of them experienced workers in China, this addition to the force greatly strengthens the young Mission.

LETTER FROM THE HON. T. H. YUN.

It seems eminently appropriate that this report of the Korea work should embody the latest communication from Mr. T. H. Yun, in response to whose appeal our Church inaugurated the Mission.

SEOUL, KOREA, February 4, 1897.

To Dr. W. R. Lambuth.

My Dear Doctor: A word from the "Infant Mission" of Southern Methodism. By the way, what a pretty name! the word infant suggesting at once trust and innocence, mother's love and father's pride. Yes, Christ himself was once an infant. It is a pleasant coincidence that the Epworth Leagues have so far taken so lively an interest in this young mission.

After my official relations with the special empassy to Russia were concluded I went to Paris, where I studied the French language three months. On the 22d of November, 1896, I left Marseilles, and on the 27th of December reached Shanghai, leaving the latter port on the 23d of January, 1897; arrived at Seoul on the 28th ult. Mr. Collyer came on the same boat I was on. He is well and has already begun studying the language. Both of us are for the present boarding at Dr. Reid's. The Reids are well, the Doctor working at the language with his usual zeal and success. I remember as I write this that about ten years ago at a dinner-table Dr. Reid repeated a sarcastic remark on Korea which had then appeared in a paper. In spite, rather on account, of the truth of the remark, the sarcasm stamped itself on my memory. Had anybody then told me that Dr. Reid would be the first Southern Methodist missionary to Korea, I would have thought it a thing beyond probability. But Dr. Reid is here, and is the first man representing the Methodist Episcopal Church, South. If to be loved by the people for whom a missionary works be an effect as well as a cause of a successful ministry, certainly Dr. Reid has been an efficient worker, for I have never seen a Chinese Christian of either sex and of any age who doesn't love him dearly. May his labor, like that of your father of cherished memories in Japan, prosper to the good of this people and to the honor of God!

During the past two years I have been in the service of the government. So far as success goes in official life I have been successful beyond anything I had expected. But in the growth of the spiritual man I have nothing to

be glad of. From this on I hope to contribute my free services to the Mission, making the official position, if I have one, only the means of support. I have never been licensed to preach, but shall help forward the interests of the mission in the capacity of a lay member. Dr. Reid and I plan to visit Songdo. In a later communication we shall have something to say of that objective point of the mission.

The political sky of Korea is far from being clear, but mission prospects are bright. Don't, please, let me be understood to say that hundreds, or or even tens, are being brought into the churches. I am not sentimental, and I never like to give exaggerated hopes or unwise promises. The work is hard, very hard. No romance in a Korean mission. All I mean to say is that the government is tolerant, even favorable to Missions, that the people are kindly disposed to them, that the prejudice of Confucian scholars has not yet taken a decided form and front, and that all the Missions on the field are in good and hopeful condition.

May this infant, like the infant who was born under the stars of Bethlehem, increase in wisdom and stature and in favor with God and man!

I am yours very sincerely,

T. H. YUN.

U
1
Cooperation

CHRISTIAN LITERATURE FOR JAPAN

PROPOSAL
FOR A
PERMANENT COMMITTEE
ON
CHRISTIAN LITERATURE





TO THE MISSIONARY BOARDS AND SOCIETIES WHOSE MISSIONS IN
JAPAN CONSTITUTE THE CONFERENCE OF FEDERATED MISSIONS.

TO THE

DIRECTORS AND OFFICERS OF THE

DEAR BRETHREN,

A plan for an organization to provide Christian literature having been before the Boards for a year, we desire to ask for replies from the Boards and Missions which have not yet announced their decisions, and to report progress to those which have approved the plan.

Before we report progress, allow us to glance back to show how the proposed plan has gradually won approval. The Conference of Federated Missions appoints each year a Committee on Christian Literature and this plan was first brought before the Missions by the Committee for 1908. The Committee for the following year was able to propose a definite plan to the Federated Missions at their meeting held in January, 1910; and the Committee for 1910 was authorised to make an appeal to the Boards which is substantially the same as that reprinted on pp. 3-8 of this letter.

The result is that out of the twenty-three bodies constituting the Conference of Federated Missions twenty have approved this plan; and the following Boards* have pledged an annual appropriation of ten *yen* for each missionary (see p. 7):—

* The British and Foreign Bible Society and the Church Missionary Society approve the plan, but are unable to make appropriations.

MISSION BOARD.	MISSION- ARIES.*	MISSION BOARD.	MISSION- ARIES.
American Baptist	62	Methodist Protestant	19
American Board	71	Presbyterian (North)	71
Canadian Methodist	39	Reformed Church in America ...	25
Churches of Christ†	13	United Brethren	6
Methodist Episcopal (West Japan)...	27	Y. M. C. A.	16

As pledges are needed for only 51 more missionaries, we feel justified in planning for the beginning of the enterprise immediately after the next meeting of the Conference of Federated Missions which will be held in January, 1912.

In accord with the provision stated on p. 7 we are not authorised to call for performance of the pledges until the total number is such as to provide an annual appropriation of *Yen* 4,000. It is most important that the first annual appropriation should be in hand by next January, we therefore earnestly request the Secretaries of those Missions whose Boards have not yet replied (or whose replies, at least, have not reached the Secretary of the Federated Missions), to take such steps as they consider best to obtain an early reply.

In view of the importance of this expression of the unity, and the unified work, of the Federated Missions, the Committee on Christian Literature for 1911 ventures again to call the attention of the Missions to the proposed form of organization (see p. 6) which has had their general approval, but which needs to be acted upon by the Conference of Federated Missions in order to become effective.

It should be noted that nothing has been definitely decided, except that some organization is necessary. In speaking of the proposed body we have used the name Committee, but it seems probable that, sooner or later, we shall have a "Christian Literature Society for Japan" corresponding to similarly named societies in India and China.

In order that the Missions may give renewed attention to this matter, we request the Secretaries of the Missions to supply each member of their respective missions with a copy of this letter.

* The figures are approximate.

† The appropriation is at the rate of five *yen* for each of the 27 missionaries.

I. THE SITUATION AND THE NEED.

No argument is needed to prove the importance of a Christian literature suitable to the Christianization of a people so well educated as the Japanese. They are ready for the Gospel as never before, and the beginning of the second fifty years of modern missionary work should be marked by an earnest and vigorous effort to produce a powerful and effective literature to counteract the agnostic and materialistic influences that have come from Western nations, as well as to overcome the pantheism and other erroneous tendencies of thought that exist in the East.

Through its system of national education Japan is rapidly becoming a nation of readers. But what is the nature of its reading matter? If we may judge from what we hear from many quarters, while there is some excellent material, ethically regarded, in the better educational and literary magazines, and in a few daily newspapers, a considerable proportion of the matter in the public press is unwholesome and demoralizing. The impurity of Japanese popular novels, with a few notable exceptions, is an evil that all recognize and lament. Furthermore, practically all scholarly, scientific, ethical and philosophical works are frankly materialistic, agnostic, or pantheistic, and hence hostile to Christian thought and faith. Yet the insufficiency of the mere forms and instruments of the nation's civilization is increasingly clear to its thoughtful men. That intellectual education, alone, is inadequate to provide safeguards for the purity of the home, the integrity of business and the stability of the State, is being realized by the leaders of the national life. In a word, the need of religious foundations for morality is being recognized with increasing conviction.

But among the religions, to which shall they turn? Buddhism, Confucianism and Shintoism are all undergoing revival. Their hold on the nation is still much stronger than is generally supposed. They have great advantages over Christianity by reason of their antiquity, their illustrious history, their undoubted contributions to

the nation's life and the ease with which they may now be expounded to the people because of their intimate connection with the national language and literature. The real contest of Christianity with these faiths lies in the future. The thoughtful men of the nation are by heredity and patriotic sentiment predisposed toward these religions, even when their reason may lead to agnosticism or indifference, while they are naturally prejudiced against Christianity. The Christianization of Japan's cultured classes and responsible leaders, will, consequently, be neither rapid nor easy.

As Christians, therefore, we need to face the situation, to co-ordinate our forces and to close up our ranks so that every effort may be given its maximum efficiency. Hitherto each mission has carried on its own literary enterprise independently. The Bible Societies, indeed, in their coöperative and union methods, have done a splendid work. Some general Christian literature of real value has been produced. But most of it has fallen far short of the high standard demanded by the times. The Christian literature that will both attract and convince must be at once scholarly and popular, fitted to overcome agnostic, materialistic and pantheistic modes of thought by presenting in attractive form and with cogent logic the theistic philosophy and the fundamental truths of historical and evangelical Christianity. The conviction has, therefore, grown upon us that the needs can never be adequately met by the missions or by Japanese Christian publishing houses acting independently as at present. Waste through duplication and the lack of expert direction is inevitable. Inadequate capital and insufficient command of literary workers hamper every enterprise. A mastery of the situation is impossible.

It is to fill these deficiencies and meet these needs that we now propose to form a permanent and representative Christian Literature Committee. It will not displace existing agencies, for it will not itself undertake to publish and distribute literature. It will formulate a comprehensive program, secure adequate funds, and by drawing forth the talent of men of all the churches provide constructive, theistic

and evangelical literature for the existing publishing houses to print and distribute.

II. OUTLINE OF THE PROPOSED PLAN FOR MEETING THE NEED.

1. FORMS OF WORK.—Experience, together with the means available, will of course determine the specific activities. One of the first duties of the proposed Committee would be to provide a board of expert literary examiners whose function it would be to pass upon all manuscripts presented.

Payment for accepted manuscripts should be a fixed principle. It should be fairly generous. This is not only just to the writers, but it is important in order to call forth the best literary ability, already existing to no little degree among Japanese Christians; for, as a rule, they have but slender financial resources, and if they can make or supplement a living by producing first-class Christian literature, they will be stimulated to attempt it.

The Committee could secure the writing of books and articles by experts, the fruits of whose studies would otherwise never be given to the world. It could do this because of its own prestige, and, still more, because it could guarantee means for clerical aid, suitable remuneration and early publication.

Financial provision should be made for the publication of suitable manuscripts. Many such are now rejected by the Christian publishing houses for lack of funds. The production of solid works by Japanese Christian scholars familiar not only with the topics as treated in foreign works but also with current Japanese thought should be encouraged. Such works would influence their readers more deeply than most translated works. The specific forms of work to be undertaken are such as the following:—

a. Translations.—There is probably no more important and urgent literary work than the effective translation of standard Christian literature from foreign languages. This is an exceedingly difficult matter, but, if properly done, it promises large results. We

need to do for Japan such a work as is being done for India and China by their Christian Literature Societies.

b. Prize Tracts and Booklets.—The Christian Literature Committee might offer substantial prizes for satisfactory manuscripts on specified subjects. This method could be used especially to secure a constant flow of fresh material for tracts, booklets and articles for the Christian press. The dearth of recent tracts, adapted to present day conditions, is a constant source of dissatisfaction among Christian workers.

*c. A Biblical and Theological Magazine.**—One of the pressing needs of pastors and evangelists is a constructive Biblical, theological and philosophical magazine. Such a magazine could not expect to be self-supporting for many years, and yet the need for it is none the less imperative, for the Christian leaders will require the keenest weapons and stoutest armor if they are to overcome the forces of rejuvenated Buddhism, Confucianism and pantheism in addition to occidental materialism and agnosticism.

d. Utilizing the Daily Press.—A promising but hitherto neglected means of evangelization is the preparation of Christian material for use in the secular press. There are several hundred daily papers in Japan. Scores of these might be glad, at stated intervals, to fill a column or two with well edited, distinctively Christian news and discussions. By this means, great numbers of country people, hitherto untouched, could be to some degree evangelized with a very small outlay of time and money.

2. FINANCIAL SUPPORT.—The sum needed to finance the above work is estimated at *Yen* 6,000 (about £600 or \$3,000) per annum at the beginning; and it is suggested that each Board or Society contribute in proportion to its representation in the field—viz. about £1 or \$5 for each missionary.

3. PROPOSED ORGANIZATION.—1. The title shall be, The Christian Literature Committee of the Federated Missions.

* Since the above was written a magazine has been published which may be considered by the Committee to sufficiently meet the needs.

2. The members of the Committee shall be nine in number, of whom three shall be elected annually by the Federated Missions to serve for a period of three years. Not more than two members of this Committee shall belong to any one of the Federated Missions. At the first election, naturally, the nine members shall be elected in three groups to serve respectively one, two and three years.

3. The work of the Committee shall be to make provision for the inauguration and maintenance of the work outlined above and to use the funds. It should be recognized that the members need not themselves be literary experts, either in English or Japanese, as the duty of the Committee is merely to see that the work is entrusted to competent hands and properly performed.

III. DEFINITE REQUESTS.

In case the proposal meets with your approval, we now earnestly ask you:—

1. To pledge an annual grant at the rate of *Yen* 10 (say, £1 or \$5) *per* missionary (including wives of missionaries and single women) in your Japan Mission. The pledge, however, shall be conditional upon similar pledges by other Boards and Societies, becoming effective only when the total pledges shall have amounted to *Yen* 4,000 *per annum*. This is the minimum amount on which the proposed plan can be hopefully undertaken.

2. To notify your Japan Mission of your approval or disapproval of the plan, also to send a similar notification directly to Dr. A. T. Howard, Secretary of the Federated Missions, Shimo-Shibuya, Tokyo.

3. In case you approve the plan and are ready to pledge an annual grant, will you kindly state the exact total sum, and also the date by which the Federated Missions may expect to receive your annual remittance. As soon as Secretary shall have received pledges aggregating *Yen* 4,000, he will inform you either directly, or through your Japan Mission, as you may prefer, and request the remittance of the first payment.

4. When the Committee shall have been established, one of its first and most important duties will be the selection of competent persons, foreign and Japanese, to undertake the actual literary work. The Japanese members will of course be supported by the funds at the disposal of the Committee. These funds, however, will be inadequate to the additional support of a missionary. We are therefore constrained to ask that the Mission and the Board or Society of which the foreigner selected is a member, will release him for this work, and also continue his support as hitherto. We realize that this request is a serious one, but it seems indispensable to the success of the enterprise. We sincerely trust, therefore that the Mission and the Board or Society on which this responsibility may rest will regard it not as a burden but rather as an honor to take a leading part in a work fraught with important consequences to the entire nation as well as to the Christian body itself.

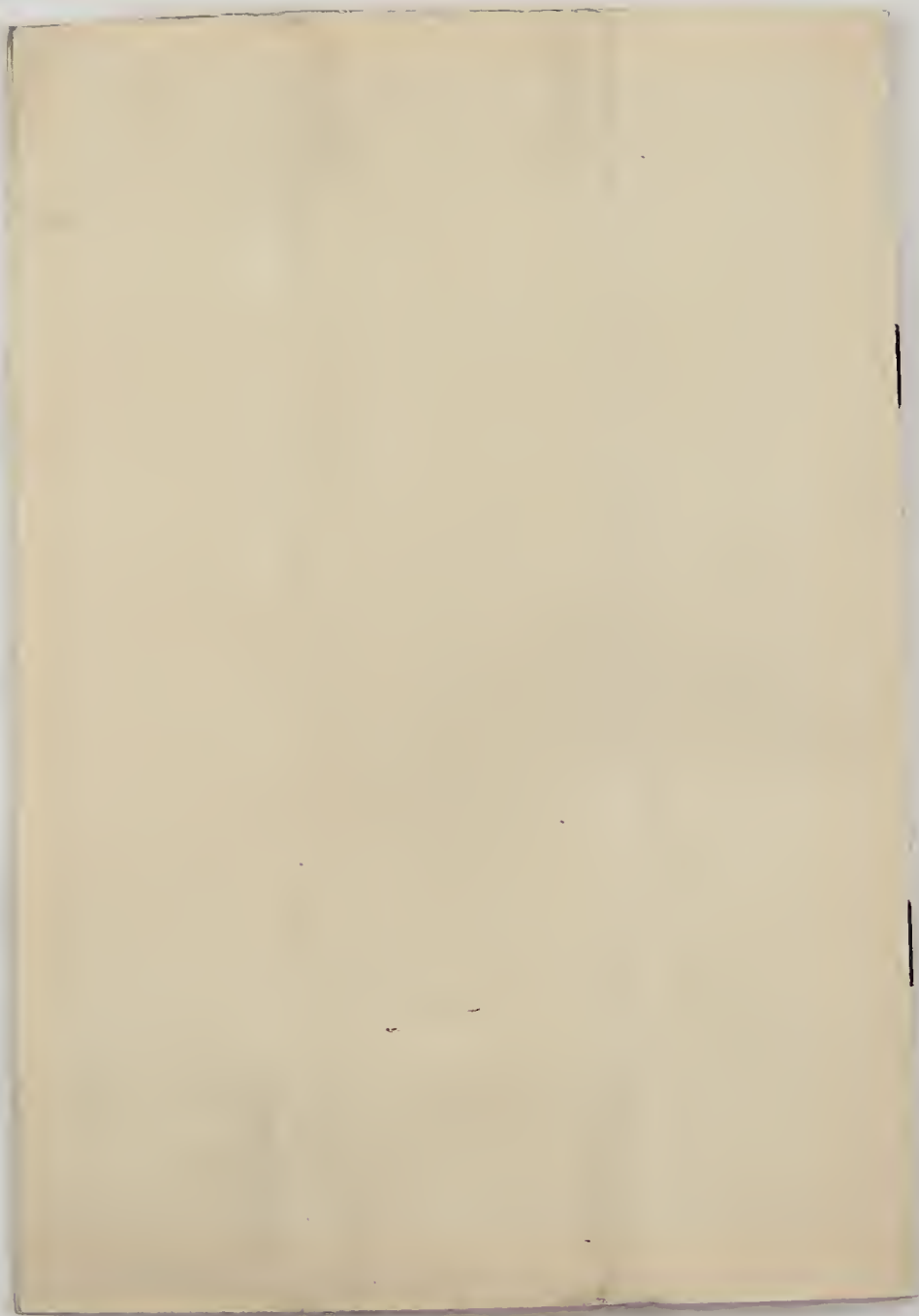
Praying that God may so guide our thoughts and wills that we may all most effectively proclaim the riches of His love in Jesus Christ our common Lord and Saviour, we are,

Fraternally yours,

A. D. HAIL, *Chairman*,
G. CHAPMAN,
G. M. FISHER,
S. L. GULICK,
C. K. HARRINGTON,
W. IMBRIE,
D. R. MCKENZIE,
F. MULLER,
F. PARROTT,
D. B. SCHNEDER.

Representing
the Federated
Missions.





**RESOLUTION OF GENERAL CONFERENCE
OF MISSIONARIES ON CORPORATE
ONENESS.**

At the General Conference of Missionaries in Japan which was held during last October the following resolution was adopted:—

"This Conference of Missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus, and his Church in sincerity and truth, to pray and to labour for the full realization of such a corporate oneness as the Master himself prayed for on that night in which he was betrayed."

The cordial adoption of such a resolution by such a body is not without its influence; but unless it be followed by further definite concerted action, the result is not likely to be great or lasting. Accordingly at the December meeting of the Missionary Association of Central Japan, a letter explanatory of the resolution and calling upon all to pray steadily for the accomplishment of its purpose, was presented for consideration. This letter was referred to a representative committee; and at a full meeting of the Association held on February 12th, was with some slight verbal changes unanimously adopted for general circulation in both English and Japanese. It is as follows:—

CHRISTIAN UNITY.

To all in Japan who love our Lord Jesus Christ in sincerity, greeting. The following resolution was passed by the General Conference of Missionaries lately assembled in Tokyo. (Then follows the resolution already quoted.)

After passing the above resolution and thereby pledging themselves to pray and to labour for the full realization of such a corporate oneness as that for which the Lord Jesus himself prayed on the night of his betrayal, the members of the Conference manifested rare and deep emotion by rising and singing the doxology. We deem it of importance that the sense of this resolution should be made known to all Christians in Japan, and that their earnest prayer and assistance be requested for the realization of the end in view. There are two points in the resolution which ought especially to be noticed.

I.—"This Conference proclaims its belief that all those who are one with Christ by faith are one body."

This is the foundation of our efforts for the peace and unity of the Church. The faithful are in Christ one body, hold one faith, partake of one Spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of that corporate oneness for which the Lord himself prayed.

II.—The call upon all Christians to "pray and to labour for the oneness for which Christ himself prayed."

The state of the Churches to-day shows that we have not attained to that oneness for which the Lord Jesus prayed on the night of his betrayal. All therefore who are called by his name and have the welfare of his Church at heart are exhorted to make his prayer their prayer, his desire their desire, and to labour for the full realization thereof.

Should all Christians with one mind and heart unite in prayer touching this one thing, we doubt not that our Heavenly Father will hearken to our desire, and will enlighten and enable us unto the attainment of this end. We therefore respectfully make the following suggestions:—

1. That all ministers and evangelists in their public worship on the Lord's Day, or at other stated times, make the realization of our Lord's desire for the oneness of all who believe in his name an object of special prayer.
2. That all Christians also pray for the same in their family and private devotions.
3. That those desiring a form of prayer use the one appended.

PRAYER.*

Almighty God, our Heavenly Father, who hast purchased an universal Church by the precious blood of thy Son, we thank thee that thou hast called us into the same, and made us members of Christ, children of God, and inheritors of the kingdom of heaven. Look now, we beseech thee, upon thy Church and take from it division and strife and whatsoever hinders godly union and concord. Fill us with thy love, and guide us by thy Holy Spirit

* The Bishops of the *Nippon Seibokai*, at a meeting held in Kobe on February 13-14, recommended to the *Nippon Seibokai* that the following Prayer for the Unity of God's People be used in public worship at least every Sunday:—O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

that we may attain to that oneness for which thy Son, our Lord Jesus Christ, prayed on the night of his betrayal, who with Thee and the Holy Spirit liveth and reigneth, our God, world without end. Amen.

That they all may be one; even as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that I thou didst send me. St. John 17: 21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. St. Matt. 7: 7.

If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. St. Matt. 17: 20.

On behalf of the Missionary Association of Central Japan:

Geo. E. Albrecht.	H. B. Price.
T. T. Alexander.	H. McC. E. Price.
J. D. Davis.	R. A. Thomson.
A. D. Hail.	W. E. Towson.
D. W. Learned.	S. H. Wainwright.
J. Lindsay Patton.	T. C. Winn.

It will be observed that the end contemplated in the letter, as in the resolution of the Conference, is a corporate oneness. No doubt different minds will differ regarding the precise form of corporate oneness best fitted to fulfil the desire of the Master. To some it will be one that finds expression in a single ecclesiastical organization embracing all nations; to others it will be such a communion as exists between the Church of England and other Churches of like order in other lands, or between the Churches that form the Presbyterian and Reformed Alliance; others still, having in mind the Church Universal as a body composed of different members, will think rather of a oneness in which each member shall regard every other member as also a member of the Body and honour it accordingly. But to all alike who sympathize with the purpose of the letter the end desired is not simply a strengthening of the bonds that bind together individual believers; but a corporate oneness, a oneness of the Churches as Churches that shall be manifest to all the world.

That such a unity is according to the mind of Christ needs no other proof than his own prayer in the upper room; and his own reason therein given is one that appeals with a constraining persuasiveness to all who are in sympathy with him in his longing that the world may believe. This has always been true; but to-day the old truth is proclaiming itself with peculiar insistence. The divisions of Christendom are seen with a new clearness to be a stone of stumbling; and many Christian lips are repeating the prayer of the Master as it has not been repeated for centuries. If there are any whom this concerns, it concerns those who have come to this land for the evangelization of the nation—that it may know that thou didst send me. For it may be that the pathway to the consummation of that purpose is to be found in obedience to the words, that they may all be one that the world may believe.

The difficulties in the way of corporate oneness, in whichever form it is contemplated, are manifold. There are old wounds still rankling. There are prejudices that have transformed themselves into principles. The all but resistless forces of heredity and environment are arrayed in opposition. Pride and fear and doubt and distrust are all clamant. There are differences of education, of sentiment, of conviction, that insist upon recognition and consideration. The yoke must needs be worn of a meek and lowly spirit. But with God all things are possible. This is the thought of the letter; it is a call to united prayer. Hand-in-hand with prayer will go effort; and by taking thought, by earnest endeavour, by patience, by charity, by courage, by a closer fellowship with Christ, stepping stones will be found; but the great hope is in prayer by many for this very thing. In thy light shall we see light. It is in this conviction that the letter is sent forth to all those in Japan who profess and call themselves Christians.

In the absence of such a body in Tokyo and the vicinity as the Missionary Association of Central Japan, we have taken the liberty as individuals to call attention to the letter and to bespeak for it serious thought.

WM. AWDRY.	WM. IMBRIE.
JAS. H. BALLAGH.	JOHN MCKIM.
JOHN L. DEARING.	JOHN SCOTT.
DANIEL CROSBY GREENE.	JULIUS SOPER.

Tokyo, May 14th, 1901.

CHURCH UNION IN KOREA.

By Rev. S. H. Chalmers

On the 26th of June a meeting of the Methodist and Presbyterian missionaries in Seoul, with representatives of both denominations from other parts of the peninsula, was held for the purpose of discussing the question of the feasibility of inaugurating closer cooperation in mission work, especially along medical and educational lines.

The reports brought up to the meeting of the remarkable awakening of the Korean people, and the spirit of revival in many places, generated an enthusiasm ~~in the meeting~~ which carried the brethren a good deal further than they had any idea of going when they assembled.

After two days of conference, and after listening to a sermon from Bishop Harris, of the Methodist Church, a resolution was unanimously adopted to the effect that "The time is ripe for the establishment of one Korean Church, to be called the 'Church of Christ in Korea'". A resolution was also passed to the effect that the plans on foot for the establishment of a woman's hospital by the Northern Methodist Mission should be so changed as that the enterprise should become a part of the Presbyterian hospital already established in Seoul, thus saving a large part of the funds that it would have been necessary to expend in conducting the woman's hospital. It was also agreed that the plan of the Presbyterian Mission to put up a new building for a girl's school at Seoul should be held in abeyance until it could be determined whether or not it would be feasible to unite this enterprise with the two Methodist girls' schools already established; thus releasing two women from the labor of housekeeping to reenforce the teaching department.

It is difficult for us who are so far away to understand all the conditions of the problem confronting our brethren in Korea. The extent to which they propose to carry the idea of church union strikes us as somewhat startling. What is to be the form of

government of the "Church of Christ in Korea?" What deliverance will the creed of this new church contain, or will it contain any deliverance at all on those points concerning which the Methodist and Presbyterian Churches in this country hold different views?

So far as the polity of the Korean Church is concerned, we should be extremely interested to see an experiment made similar to the one made in Brazil sometime ago at the suggestion of Dr. Horace M. Lane, of Sao Paulo. Dr. Lane received a letter from some persons in the State of Araguay, several hundred miles distant from Sao Paulo, stating that they had been led by reading one of the Evangelical papers published in Brazil to abandon the Romish Church and to declare themselves Protestants. They asked him to advise them how to proceed in the organization of a Protestant Church, which they had determined to establish. Dr. Lane replied declining to give them any specific advice as to the method of organizing their church, but advising them to read for themselves very carefully the Epistles of Paul, and to learn from them whatever they could as to the proper way to organize the church. Some time afterward he received another letter, stating that they had organized their church by the election of elders and deacons. It does not seem to us improbable that the Koreans, if the organization of their church were left entirely to the native ministry, and if this native ministry could do this work uninfluenced by the foreign missionaries of either the Methodist or Presbyterian Church, but having only the New Testament to guide them, would organize it in exactly the same way as did our friends in Southern Brazil. If they should add to their Presbyterian organization the office of a General Superintendent with properly guarded powers, a kind of chief elder, or presiding elder, or ad interim Bishop, it would not detract from the effectiveness of the organization for aggressive purposes.

We have hoped to see the establishment of one United Presbyterian Church in Korea and in China as we already have in Japan. We have also hoped that the creed of this church would be somewhat more definite in stating the main points of Christian doc-

trine than is the case of the creed of the "Church of Christ in Japan." The answers to the questions in our Shorter Catechism written straight along, without the questions, is the creedal statement which we believe would be admirably suited to the needs of these infant churches. If they could be thoroughly indoctrinated with that in the beginning, we should feel very safe in leaving to them the making of such additions to the creed as they might feel the need of as they emerged from their spiritual childhood into the maturity which would come with age and experience.

We would not throw any cold water on the zeal of our Korean brethren for Church Union. The Pentecostal atmosphere in which they have been living naturally causes them to look at things from the standpoint of the ideal. If this movement be of God it will prosper. It is certainly to be desired and sought that the East should receive Christianity in a less divided form than that which prevails among us. The only word of caution we would utter is that church union, in Korea or anywhere, attained by ignoring or obscuring in a creedal statement vital points of doctrine, such as the divine authority of Scripture or the substitutionary atonement of Christ, will be attained at too great a cost, and be of very temporary duration.

~~A. M. C.~~

APR 8 1902

MR. SPEER.

THE BASIS OF UNION BETWEEN

The Methodist Episcopal Church in Japan (Mesodisto Kantoku Kyokwai), including The South Japan Mission Conference; The Methodist Church (Canadian) in Japan (Nihon Mesodisto Kyokwai); The Methodist Episcopal Church, South, in Japan (Minami Mesodisto Kantoku Kyokwai); The Evangelical Association of North America in Japan (Fukuin Kyokwai); The Methodist Protestant Church in Japan (Mi-fu Kyokwai); and The United Brethren in Christ in Japan (Dobo Kyokwai), as Adopted by Their Respective Annual Conferences

ARTICLE I.—NAME

The Name of the united Church shall be "Kirisuto Hōsei Kyōkai," (*The Christian Method—Correct Church*).

Should the name of the Church in the future be changed the substituted name shall embody the idea of Methodism.

ARTICLE II.—MEMBERSHIP

The terms of Membership in the Communion shall be the General Rules and the Apostles Creed.

ARTICLE III.—DOCTRINES, GENERAL RULES, ORDINANCES, ETC.

1.—Doctrines

The Kirisuto Hōsei Kyōkai shall be permanently founded upon the fundamental doctrines of Methodism as contained in the Articles of Religion of the uniting bodies, Wesley's Notes on the New Testament, and the first fifty two of Mr. Wesley's Sermons printed during his life time.

2.—General Rules

The General Rules shall be those found in the Books of Discipline of the uniting bodies.

3.—Ordinances

A suitable Ritual shall be formed in accordance with the spirit and doctrines of Methodism, for the Baptism of Infants and Adults, the Reception of Members, the Lord's Supper, the Solemnization of Matrimony, the Burial of the Dead, the Ordination of Deacons and Elders, the Induction into Office of General Superintendents, the Laying of a Corner Stone, and the Dedication of a Church.

4.—Means of Grace

The Class Meeting and Love Feast and such Means of Grace for the promotion of Christian Fellowship, shall be duly observed.

ARTICLE IV.—CHURCH GOVERNMENT

1.—General Superintendents

(a) There shall be one or more General Superintendents (Seri).

(b) The General Superintendent shall be elected by the General Conference, by ballot, and shall be inducted into office by appropriate religious ceremonies; the term of office shall not exceed eight years, and the General Superintendent shall not be eligible for re-election. If two be elected at the first General Conference, one of them shall be chosen for a term of four years only, so that there shall be a recurring election every four years.

(c) The General Superintendent shall preside at the General and Annual Conferences, and as far as possible over all permanent committees of the General and Annual Conferences, and, when present, over the District Conferences.

(d) The General Superintendent shall be left without appointment, and shall visit and exercise supervision in all parts of the work.

(e) The General Superintendent after consultation with the Presiding Elders assembled, shall appoint all Ministers and Probationers to their charges; but any Presiding Elder shall have the right of appeal against any proposed appointment, and if his appeal be sustained by a three-fourths vote of the Presiding Elders it shall prevail.

(f) The General Superintendent assisted by Elders shall ordain all Deacons and Elders elected by an Annual Conference.

2.--The General Conference

(a) The General Conference (S6kwai) shall be a delegated body, composed of Ministers and Laymen in the proportion of one each for every five ministers in full connection; provided, nevertheless, that a fraction of three-fifths of the above proportion shall entitle an Annual Conference to an additional delegate of each order: and provided further, that each annual Conference shall be entitled to at least one ministerial and one lay delegate.

(b) The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions:—

(1) It shall not do away with the privileges of our ministry or probationers for the ministry of trial by a committee and of an appeal, neither shall it do away with the privileges of our members of trial before the Society or by a committee and of an appeal.

(2) It shall not change nor alter any part or rule of our government so as to do away with the office of General Superintendent, nor destroy the plan of our itinerant system, or of our itinerant General Superintendency.

(c) One of the General Superintendents shall preside in the General Conference; but in case no General Superintendent be present the General Conference shall choose a President pro tem by ballot, without debate, from among its ministerial delegates.

3.--Annual Conferences

(a) The territory occupied by the Church shall be divided into Annual Conferences as the General Conference may from time to time direct.

(b) The Annual Conference (Nenkwa) shall be composed of all Ministers in full connection within its bounds, and of one Lay Representative from each Self-supporting Church, and one Lay Advisory Member from each Aided Church. When one pastor serves two or more Churches such Churches shall be entitled to but one Lay Representative.

(c) All members of Annual Conference and those on Trial therein, including lay members elected, shall attend its sessions.

(d) Every minister who at the time the union is effected is a full member of a Conference shall be a member of an Annual Conference.

(e) Lay members elected shall have the right to speak and vote on all questions, except the examination of ministerial character and qualifications, and the Reception by vote of Probationers into full connection, and their Ordination. Lay Advisory Members shall have the same right to speak as lay members, but not to vote.

(f) In the absence of a General Superintendent the Conference shall elect a President by ballot without debate, from among its Elders.

(g) Each Annual Conference shall have power to elect to Deacon's Orders any Probationer of not less than two years' standing; and also to admit into full connection and elect to Elder's Orders any Probationer who has traveled four years and fulfilled all disciplinary requirements.

4.--District Conferences

(a) The territory occupied by each Annual Conference shall be divided into Districts (Bu).

(b) The District Conference (Bukwai) shall be composed of Traveling and Local Preachers within the District, and such Lay Representation as may hereafter be determined upon by the General Conference, and be held annually for the purpose of hearing appeals, licensing local preachers, recommending candidates for the traveling connection to the Annual Conference, and for promoting religious life and work within the bounds of the District.

(c) The Chief Officer of a District shall be called Presiding Elder (Buchō). The Presiding Elders shall be appointed annually by the General Superintendent on the nomination of an Annual Conference by ballot, without debate; the number of persons nominated shall be one half more than the number of Presiding Elders required.

(d) The Presiding Elder, in the absence of the General Superintendent, shall preside in the District Conference, and shall exercise general supervision in his District.

(e) If neither the General Superintendent nor the Presiding Elder be present, the District Conference shall choose its own President by ballot, without debate, from among the Elders.

5.—Quarterly Conferences

(a) Each Self-supporting Church and each Aided Church may have a Quarterly Conference (Shikikwai), composed of the Traveling and Local Preachers, the Exhorters, the Stewards, the Bible Women working under the direction of the Pastor, and the Class Leaders; together with the first Superintendents of the Sunday Schools, and the Presidents of the Young People's Societies,—the same being members of the Church,—and the Trustees who are members of the Church within the pastoral charge.

(b) The Quarterly Conference shall have charge of the Finances and the general work of the Church within its bounds.

(c) The Presiding Elder shall preside in the Quarterly Conference; but in the absence of the Presiding Elder the Pastor (Bokushi) shall preside.

(d) The Lay Delegates to the Annual Conference shall be elected by ballot at the fourth Quarterly Conference.

6.—Permanent Committees

Permanent Committees appointed by any of the above Conferences shall continue in their appointments until the succeeding session of the respective Conferences.

ARTICLE V.—CHURCH PROPERTY

All Church and Parsonage Property of the Kirisuto Hōsei Kyōkwai shall be legally held in trust for the sole use and benefit of the Ministry and Membership of the Kirisuto Hōsei Kyōkwai, subject to the Discipline, Usage, and Ministerial appointments of said Church, and if sold the proceeds shall be disposed of and used in accordance with the provisions of said Discipline.

ARTICLE VI.—CHURCH FINANCES

I.—Classification of Funds

The Funds connected with the Kirisuto Hōsei Kyōkwai shall be classified under three heads:—

(1) Funds appropriated by the Foreign Missionary Societies, for the foreign missionaries and their work; these shall be under the control of the foreign missionaries.

(2) Funds raised by the Kirisuto Hōsei Kyōkwai for the work of said Church; these shall be under the control of the Japanese.

(3) Funds collected by the Japanese Church for Missions, and Funds appropriated by the Foreign Missionary Societies to aid the said Japanese Church; these shall be under the control of mixed committees composed of Japanese and foreign missionaries in equal numbers.

2.—Classification of Societies

The Societies shall be divided into three classes:—

- (1) Self-Supporting Churches (Jikyū Kyōkwaï).
- (2) Aided Churches (Hojo Kyōkwaï): Aided Churches are those organized Churches which receive aid from outside sources, and in addition pay all their current expenses and at least one fourth of their pastors' salaries.
- (3) Missions (Dendōchi): Missions are those Mission Stations or Societies of believers which have not yet reached the financial status of Aided Churches. No Mission shall be organized into a Church with a Quarterly Conference until its membership numbers at least twenty adult full members, and it is able to bear all its current expenses, and to pay at least one-fourth of its pastor's salary.

ARTICLE VII.—MISSIONARIES AND MISSION FUNDS

1.—Rights of Missionaries

The Foreign Male Missionaries shall have *ex officio* all the rights and privileges of membership in an Annual Conference in Japan which they have in the Annual Conference to which they belong, and be amenable to said Japan Annual Conference for conduct; and by arrangement with the proper authorities of their respective Missions, the appointing power of an Annual Conference may appoint foreign missionaries to its own work.

2.—Missions Supported by Foreign Missionary Societies

The Missions (Dendōchi) supported by the Foreign Missionary Societies, shall be controlled by their respective Missions (Mission Councils) under the general direction of the Annual Conferences. Such Missions (Dendōchi) shall be eligible to become Aided Churches (Hojo Kyōkwaï) when they are able to comply with the requirements of Article VI, Section 2.

ARTICLE VIII.—AMENDMENTS

No Amendment to this Basis of Union shall be made except by a two-thirds vote of the General Conference, afterwards concurred in by two-thirds of all the members of the several Annual Conferences present and voting at their respective annual sessions.

ADDENDA

When the above Basis of Union shall have been approved by the respective General Conferences of the negotiating bodies, it shall be competent for the respective Annual Conferences to elect delegates to the first General Conference of the united Church, according to the Basis of Union, Article IV, Section 2; and for each of the uniting bodies to elect its lay delegates according to its present system; and these delegates of both orders shall compose the first General Conference of the said united Church, with powers to perform such acts as may be necessary to carry into effect the provisions of the Basis of Union, and all other acts which come within the province of a General Conference.

It is understood that in the event of the Basis of Union being approved by two or more only of the negotiating bodies, it shall be competent for the bodies to proceed to the formation of a union, according to the provisions of the above basis.

The first General Conference shall be held in the City of Tokyo, at such time and place, and with such arrangements for defraying expenses, as shall be determined upon by a committee composed of one Japanese and one foreign missionary chosen by the respective Annual Conferences of the uniting bodies.

CONSTITUTION

OF THE

STANDING COMMITTEE OF COOPERATING CHRISTIAN MISSIONS

— IN —

ἸΑΡΡΑΝ.

ARTICLE I. NAME.

This Committee shall be called The Standing Committee of Cooperating Christian Missions in Japan.

ARTICLE II. FUNCTIONS.

1) This Committee shall serve as a general medium of reference, communication and effort for the cooperating missions in matters of common interest and in cooperative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Committee may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or cooperation on the part of two or more missions for any or all of the above forms of missionary work;

(c) And in general with a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the cooperating missions.

2) The work of this Committee may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of cooperative evangelistic effort;

(c) In securing joint action to meet emergencies affecting the common interests of the cooperating missions.

3) In serving as a means of communication between the cooperating missions the Committee shall be authorized to publish at least once a year a record of social and religious conditions and progress.

ARTICLE III. COMPOSITION.

1) This Committee shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to cooperate with it on the following basis, to wit:

(a) Each mission having fifteen (15) members, inclusive of the wives of missionaries, shall be entitled to one representative with full powers, such representative to be called a full member;

(b) Each mission having forty-five (45) members shall be entitled to two representatives with full powers;

(c) Each mission having seventy-five (75) members, or more, shall be entitled to three representatives with full powers;

(d) Any mission having a membership of not less than five (5) shall be entitled to representation by one corresponding member, who shall possess all the rights of full members, except that of voting.

2) Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3) The full members and the corresponding members shall be the media of communication between the Committee and the missions, or groups of missions, which they respectively represent.

4) The members of this Committee shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

ARTICLE IV. WITHDRAWAL.

A mission may at any time withdraw from cooperation with the Committee by notifying the secretary in writing of its decision to do so.

ARTICLE V. OFFICERS.

The officers of this Committee shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

ARTICLE VI. MEETINGS.

1) Regular meetings of the Committee shall be held annually at such times and places as the Committee shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members representing at least three missions, or groups of missions, shall so desire.

2) A quorum for the transaction of business shall include representatives from at least two-thirds of the cooperating missions, or groups of missions, having full members.

ARTICLE VII. EXPENSES.

1) The ordinary expenses of this Committee, including the cost of attendance of full members on its meetings, shall, up to the sum of *yen* 500. per annum, be met by the several missions represented by full members in proportion to such representation.

2) Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

ARTICLE VIII. AMENDMENTS.

Amendments to this constitution may be proposed at any time either by the Committee or by any one of the cooperating missions, and said amendments shall take effect when the missions represented by not less than three-fourths of the full members of the Committee shall have given notice to the secretary of their consent.

ARTICLE IX. ORGANIZATION.

1) This constitution shall go into effect when such a number of the missions as include in their membership (the wives of missionaries inclusive) not less than two-thirds of the Protestant missionaries in Japan shall have signified their acceptance of the same in writing to the secretary* of the so called Promoting Committee.

2) When the conditions of the foregoing section are fulfilled, the chairman of the Promoting Committee shall issue a call for the first meeting of The Standing Committee of Cooperating Missions in Japan, not less than two months in advance of the date fixed for the meeting.

3) It shall be the duty of the chairman of the Promoting Committee, or, if he be unable to act, the secretary, to attend the first meeting mentioned in the foregoing section, and to preside until a permanent organization is effected.

* (Rev. T. M. MacNair, 2 Nishimachi Nihonbashi Tokyo).

fortunately for us, and not like those terrible bursts of inconceivable power which, when the world was young and the crust was still comparatively thin, could create great chains of mountains, with their succession of volcanic vents, which, with their cracks reaching under the sea, still show their occasional violence. For volcanoes are generally near the seacoast.

Very likely the center of the earth is still molten, and we may conjecture what the result would be if one of these earthquake fissures should reach thru the fifty or one hundred miles of the earth's crust once more to the central fire and let in free access of the ocean. Would we have another mountain chain? Vesuvius on a large scale, covering and devastating a continent, to be followed by a new earth, if not a new heaven? Who knows? Indeed, who knows but that some time or other our solar system may take its turn in the creation of a new star?

✱

Unrealized Vitality

ALL the world was shocked by the announcement last week that twenty-five days after the accident in the mines in the North of France, in which a thousand miners were entombed and supposed to be hopeless of rescue, a survivor was found still alive, and, considering all the circumstances, in excellent physical condition. During the preceding week a number of other survivors had been found whose lives had been completely despaired of, and the search for whom had been practically abandoned some ten days before. It is no wonder that the newspapers report murmurings, and even serious disturbances, among the people in the neighborhood, since it is very evident now that sufficiently persistent efforts were not made to rescue possible survivors and proper precautions were not taken to supply the men who might have been alive even a week after the accident with such quantities of pure air at least as would have maintained vitality. Searching parties, after the end of the second week, constantly came upon the bodies of victims that showed evidence of having been dead, at most, but a day or two. There is no doubt that proper

energy in the prosecution of rescue attempts would surely have saved many of these, tho for more than a week supposed experts in such disasters and in mining affairs generally had declared it impossible that any of those within the mine could still be alive.

This experience in North France is not unique. On a number of occasions, in the history of mining in England and America, during the past half century, such unexpected survivors have been encountered many days after all hope had been given up. On at least one occasion men were still alive who had been confined in a mine, apparently in a hopeless condition, for nearly thirty days. On a number of occasions survivals have taken place beyond twenty days and falsified the prophesies of mining men of long experience. The lesson, however, of prosecuting the search in such cases with sufficient energy and for a properly prolonged period has not been learned in spite of these unfortunate experiences. It is time now for the world to realize that where men are in reasonably good health when an accident happens, even tho they may be without food, they will surely survive for ten days, and very often for more than twenty days, if they can only obtain a supply of water. If the temperature of their place of confinement is equable, as is usually the case in mines, if their supply of air is reasonably good, and if they are not tempted to make efforts beyond their strength to effect their own rescue, survival for at least two weeks will be almost the rule.

The lesson thus emphasized would seem to have been taught before by the demonstrations of the professional fasters, who have shown the possibility of life for forty days or longer when there is an abundant supply of water and no special anxiety. Not only is the possibility of life definitely acknowledged under such circumstances, but even the amount of suffering that is undergone is not near as much as would ordinarily be expected. Professional fasters generally show an increased irritability, but scarcely more, and as a rule their sleep is not disturbed by the absence of food, except during the first few days of their attempt. This comfortable phase of the starvation problem is usually not realized, but has re-

ceived renewed demonstration by the experience of this latest survivor in France. He tried to keep track of the days during which he was confined, and as his only method of reckoning was by counting the number of times that he had slept since the accident he had come to the conclusion that his term of actual imprisonment was much shorter than it really was. He had slept about ten times, he thought, and, therefore, concluded that he had not been imprisoned in the mine for more than half as long as was really the case.

This curious survival has another lesson that is of significant general interest. It illustrates the possibility of maintaining life without that imperious necessity for food that is usually considered indispensable. In many of the minor affections, especially those which involve the digestive tract, abstinence from food is the most important indication, and this simple measure alone would often prove eminently curative. Most people, however, are persuaded that such abstinence would so weaken them as perhaps to encourage the further progress of their ailment. As a consequence, the digestive tract is asked to continue its labors when it sadly needs rest for reparative purposes. Perhaps the fact that food is not a primal necessity for days, if there is good reasons for abstention, may thus be brought home to sufferers, who, during the summer especially, could often effectually treat their ills by a little courageous fasting.

A Lesson From Japan

As early as 1872, when missions in Japan were young, when Dr. Verbeck, of the Reformed (Dutch) Board, was the leader, a few missionaries—Presbyterian and Reformed—met in a convention with the native brethren, about the time of the organization of the first church in Yokohama, and voted that it was undesirable that there should be rival Christian denominations in the islands, and to secure union of method and effort they took this action:

"We therefore take this earliest opportunity offered by this convention to agree that we will use our influence to secure as far as possible identity of name and organization in the

native churches, in the formation of which we may be called upon to assist, that name being as catholic as the Church of Christ, and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

That was in 1872; a sunny promise of spring, but an early frost blighted it. In a paper read before representatives of the various missions in Japan, on January 17th of this year, and issued by the Methodist Publishing House at Tokyo, the Rev. G. W. Fulton, a Presbyterian missionary, says that, "Owing to various misunderstandings, this good resolution failed to be carried into effect, and the divisions of Christendom have, with few exceptions, been brought to Japan by the Churches of Europe and America." Mr. Fulton expresses the fact mildly. As we remember, the mission boards at home, Presbyterian and Reformed, could not consent that their much loved names should be dropped by the converts in Japan. They insisted in keeping up their distinctions, so that their mission churches should not be fused and confused. It was one of those cases in which officers and committeemen at home meddled and muddled instead of trusting their workmen on the field.

Now, after thirty-four years, they wish to correct the old blunder. Mr. Fulton's paper urging union has been ordered printed in English and Japanese and distributed widely. Meanwhile something has been done. Half a dozen Presbyterian missions have done what was urged in 1872 and form one organization. But there have come in since the Congregationalists, Methodists, Episcopalians and Baptists and various other denominations, which together far outnumber the united six. Why can they not all be united under one name in one organization? It is time now for the native churches themselves to do this, with or without the sympathy and consent which we believe they would now receive from both missionaries and the home boards. We observe that already the Japanese churches are throwing off all control, much to their advantage. With the 1st of January this year a native Japanese missionary society took over all the forty churches hitherto controlled by the American Board, and will administer any aid

given for their support by the Board. The American missionaries will be honorary but not voting members of the Japanese Missionary Society. The missionaries are highly praised for their generosity, and a Japanese paper speaks of them as "all Japonicized," and that with them "race distinctions have melted away."

Now, this indicates what it is time should be done by all the Protestant churches in Japan. They count their members by the tens of thousands. They have many self-supporting and strong churches. They should throw overboard the foreign names and break down the foreign barriers between them. An attempt by four Methodist boards in America to unite their missions in Japan has just failed. Perhaps it is well, for the union should take place in Japan and be accomplished by the Japanese themselves; and it should unite all the denominations—at least, all that do not depend on the rule of bishops. It would be a vastly stronger body which should include the two great Presbyterian and Congregational Churches in Japan, and add to them the Methodist and Baptist, and, if possible, the Episcopalian; and it should take its designation, not after any Western name, but should be known as the Church of Christ in Japan. That is what they now have in view and hope to achieve. And this is the way that Japan is teaching us a lesson here in an older Christian land.

The Indian Schools

There has been a hot and unjust attack made upon the Indian Office for a supposed attempt to support Catholic schools out of tribal funds against the will of Congress. There has been an actual modification, by order of the President, but by no means what was charged hastily by Bishop Hare and Dr. Riggs. The Commissioner's annual report proposed that the cost of the Government schools should first be deducted from the total tribal trust fund annuity and the balance divided equally among the tribes, then each Indian petitioner for a sectarian school would divert his remaining share (or part of it, if all should not be needed) to the support of that school, and the supporters of the Government

school would have their shares undiminished. Take an imaginary example: A tribe of 500 Indians has an annual fund of \$50,000, or \$10 each. The Government school costs \$15,000. Deducting this there remains \$35,000, which gives each Indian \$7 and the petitioners for a sectarian school must pay its expense out of their \$7 shares. The plan of distribution, since accepted by the President, is this: Say 500 Indians ask for a sectarian school. Their shares, aggregating \$5,000, are set off. The \$15,000 which the Government school costs is next set off. That leaves \$30,000 to be divided among 4,500 Indians, or \$6.66 2-3 per capita, and the petitioners for the sectarian school pay its expense out of their \$10 shares. Thus the 4,500 Government school petitioners get 34 cents each less than they would under the Commissioners' original plan, and the 500 sectarian school petitioners also get the full \$10, instead of \$7 shares, out of which to support their sectarian school. If that school costs only \$4,000 each petitioner will have \$2 coming to him for his own use. Thus *all* the tribe is affected by this method of setting off the funds for the sectarian petitioners. But tho the per capita difference is small, the Commissioner was determined that no one should be deceived, even to the extent of 34 cents. Hence, his telegram to the Indian agent, which has become notorious, the language of which was not so carefully drawn that it was not susceptible to hostile construction. It is purely a question of policy. The Attorney General decided that the President could use these trust funds as he thought best for the education of the Indians. He could have gone on and repeated what was done before Commissioner Leupp came into office and could have made the school contracts, petition or no petition, council or no council. That he refused to do, and said that it was thru a misunderstanding of his directions that contracts were made as they were before Mr. Leupp became Commissioner. As already said, the plan in Mr. Leupp's annual report was to take out the cost of the Government schools and divide the balance among the Indians per capita. The President felt that having started out as he did he ought to do it in the most liberal way that he could

lawfully. So he said that he would not take out the Government school first, but would prorate the entire amount and each Indian might indicate how he wanted it used. Every Indian who does not sign a petition in favor of a sectarian school is assumed to be a petitioner for a Government school, for the treaty itself is a petition for Government schools and indicates the wish of at least a majority of the tribe. In a personal letter the Commissioner says the following:

I hope I have made this matter clear, so no one can hereafter be misled as to the meaning of my telegram. I wished to set forth the worst possible side of the whole business in order that no one might hereafter rise and say that he was misled as to the effect of a petition. It was for my extra precautions to insure publicity to all that we were doing that I have been subjected to a great deal of rather vigorous censure and to some inexcusable misrepresentation.

*
 Municipal Railways
 in Chicago

Last week's election in Chicago proves that a majority of the people there still demand both municipal ownership and municipal operation of the street railways. But the majority voting for operation was not large enough to determine the course of the city as to this branch of the question. Three-fifths of all the votes cast were required, under the law. A sufficient majority may be obtained, however, at next year's election, and before the city is ready to operate the railways by means of its own employees. Here is the situation: franchises covering hundreds of miles of streets have expired, and the companies may occupy these streets only until the city proceeds to buy their tangible property; the mileage thus subject to the city's action is essential to any system of railway communication; franchises covering the remaining fragments of the present system will soon expire; but the city, being unable to issue bonds for the purpose, can buy only with the certificates authorized by the Mueller law. These certificates will be a lien upon the tangible property purchased, but a considerable part of their value will lie in the provision that, in case of default and foreclosure, the holders of them will receive a long term franchise for operating the roads. Before the \$75,000,000 of them, which the city is authorized by the

recent vote to issue, can be marketed (in order that funds for buying the roads may be available), their legal standing must be determined beyond doubt by test suits. This would have compelled delay—of not less than a year, probably—even if the required three-fifths majority for municipal operation had been given at the polls. The test will be made as quickly as possible. New franchises to private companies will not be permitted by the people, and so the railway system must come into their hands, if the certificates are sustained and can be marketed at satisfactory prices. When the people obtain possession, they may lease the roads, or (if they shall so decide at the polls), they may operate them. We are assuming that they will not change their minds as to the main issue. There are many complications and some obstacles to be considered. On account of these, it may be that the people will eventually decide to make new contracts with the existing companies, contracts requiring thorough reconstruction of the property and large annual payments to the city. But the popular tendency is not now in that direction.

*
 The Kenyon Dr. Washington Gladden
 Initiation writes us:

COLUMBUS, Ohio, April 6, 1906.

Will you permit me to correct an unintentional error of yours respecting the accidental death of a student at Kenyon College? You say that "this student was tied by his mates to the railroad track, as a sort of initiation or hazing. They thought no train was to pass, but one did pass, and he was killed."

This report was widely published in the newspapers, and it was positively confirmed by statements of the coroner and of the prosecuting attorney of the county, who conducted the examination at the coroner's inquest. These officers unhesitatingly declared that the young man had been tied to the track. Some of us, relying upon these official statements, made severe comments upon the conduct of the students.

It must now be said, however, that the testimony taken before the coroner's jury has been published, and that there is not a particle of evidence that the young man was tied to the track; nor does it appear that anything of the kind had ever been done by the students of this college.

The amazing thing now is that public officials should make statements so utterly without foundation.

Then what killed him?

CHRISTIAN UNITY.

By REV. T. T. ALEXANDER, D. D.

(The following paper was read by Dr. Alexander before the Missionary Association of Central Japan, and is published by request).

How can we promote the realization of that unity—that *oneness*—for which the Master prayed?

Our Saviour on the night in which He was betrayed gave utterance to that memorable prayer recorded in the seventeenth chapter of St. John which has been handed down to His Church as in some respects, at least, the most precious relic of the ages. The prayer formed a fitting conclusion to the conversation which had just taken place between Himself and His disciples; and as they saw His lifting His eyes toward heaven as though the Father to whom He spoke was visible, and listened to His tender and impressive words, they must have felt a sense of comfort and security which all His promises thus far had not sufficed to inspire. And when in the years that followed they spoke of His intercession, this instance of it must have risen in their minds and shaped all their ideas concerning that particular phase of His work.

Beginning with the prayer for Himself, that the Father would glorify the Son with the glory which the Son had with the Father before the world was, He passes quickly on to pray for the disciples; and then, as His eye runs down the centuries that are to come, the prayer expands and embraces all who should believe on Him through their word. In praying for the disciples one of His first petitions is that they may be one.—“Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are” (Ver. 11). Then as He prays also for them who should believe on Him in time to come, He asks:—“That they may all be one; even as Thou, Father, art in me, and I in thee, that

they may also be in us; that the world may believe that Thou didst send me” (Ver. 21). Again He says:—“And the glory which Thou hast given me I have given unto them; that they may be one, even as we are one” (Ver. 22). It is plain therefore that the oneness of His immediate followers and also that of all who should afterward believe on Him was prominent in all His thoughts and lay very near His heart. There were other things for which He prayed; but the thrice uttered petition “that they may be one” indicates that He regarded the oneness of His people as of the utmost importance to the interests of that Kingdom which He came to establish. We may well believe, therefore, that it was in accordance with the will of our Lord that the Conference of Missionaries in Tokyo last October took occasion to proclaim its belief that all those who are one with Christ by faith are one body; and called upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labour for the full realization of such corporate oneness as the Master Himself prayed for on that night in which He was betrayed.

But this resolution is in itself a recognition of the fact that the spirit and purpose of the Master's prayer have not been realized by the Church in the past, and that there remains yet much to be done before the desired end can be attained. The same thing was recognized by a Conference on the subject of Christian Unity which met in Edinburgh at different times during last year. That Conference unanimously adopted, May 17th, 1900, a statement which has been made public and which begins thus: “In common with very many of our brethren, both clerical and lay, we have had the conviction brought home to our consciences that the lack of visible unity amongst Christian people is one of the chief hindrances by which all efforts to advance the kingdom of our Lord are

impeded. We are impressed with a sense of the obligation which rests upon all true believers in Christ to realize and manifest their unity in Him." It is admitted on all sides that the oneness for which Christ prayed has not been fully realized; and it is equally clear that the responsibility for the lack of its realization lies in a large measure, at least, at the door of the Church herself.

Now, the question which we are to consider to-day is: How can we promote the Realization of that Oneness for which the Master Prayed? This is a very practical question, and one which should come straight home to every one of us. No doubt the prayer of Christ had in it a universal note; it is a prayer that should be listened to by His followers in all lands and ages. There are, however, difficulties and opportunities peculiar to every land and to every age. What is best, what is possible, in one place or at one time, may be neither best nor possible in another place and at another time. With other lands and other ages we are not now concerned; for them we are not responsible. We are responsible only for to-day; are concerned only with the situation here and now. The question is, what can we missionaries do in order to bring about the full realization of our Lord's Prayer in this land where we have been called to labour. Are we in full accord with the spirit of that prayer? Do we long to see it realized? If so, what can we do to make it an accomplished fact in the Japanese Churches? If this matter lay so near the heart of our Saviour, should it not have a place in our prayers and in our endeavours that it has not had hitherto? This is the question, stated in different forms, with which we are brought face to face and which we must answer.

But what was that oneness for which Christ prayed, and for the full realization of which we are called upon to

pray and to labour? What did our Lord mean when in that solemn hour he prayed that His people might all be one even as He and the Father are one? One may well hesitate to give a definite and positive answer. Here one dares not to dogmatize. We are on holy ground, and should speak with due reverence and becoming modesty. I think, however, we are safe in saying that the oneness for which Christ prayed was *primarily* a spiritual oneness. The statement of the Edinburgh Conference already referred to, and which is signed by some thirty men, including a number of the best known Ministers in Scotland, says: "We thankfully acknowledge the truth of the inner unity which exists between all who are spiritually united to Him who died for our sins and ascended into heaven to be our Mediator and Advocate; and we desire to cherish and promote the manifestation of that essential unity in Christ which exists among true believers, and which is the only sound basis of external union." As is implied in these words, the inner and spiritual unity of believers, while it is the fundamental idea in the prayer of the Master, is not in itself an end; it is rather the basis of a visible and external union which can be known and read of all men. In other words, it is a vital and energizing principle that shall manifest itself as the life that exists in the vegetable and animal world makes itself manifest. It is plain therefore that it is possible to emphasize the spiritual oneness of believers at the expense of their visible oneness. Indeed, it has sometimes been made an excuse for divisions in the church; men have said, what does it matter that external divisions exist since we are all one in spirit and in aim? The oneness for which Christ prayed was something that should command the attention and move the mind of the world; it was to be sought for in order that the world might believe.

It was to make this point clear that the word corporate was inserted in the resolution adopted by the General Conference that met in Tokyo. By some the word is regarded as open to objection; both because Christ himself used no such word, and because it seems to them to be too specific, as indicating an external organization under one ecclesiastical administration. Some such word, however, seems to be necessary in order to bring out the full scope of the Saviour's prayer, which was for a oneness that should impress the minds of men and lead them to faith in himself. In reference to this point Dr. Imbrie, the framer of the resolution, says:—

“When the resolution was before the Conference, it was suggested that the word corporate might be omitted; but it seemed to me clear that some such word was needed. The subject under consideration was *church* unity; and to say simply oneness would have, I thought, the appearance of an evasion of the question. What was the best expression to employ was more difficult to decide. Organic union, which in this connection conveys definitely to many the idea of union in a single ecclesiastical organization, was too specific. The first substitute that occurred to me was corporate oneness; and on thinking it over I could hit upon no better one. It was sufficiently specific; since the word corporate carries with it the idea of a body; and the oneness which it indicates is therefore the oneness of a body as a body, in contrast to a oneness of individuals in the body as individuals. On the other hand, it was not too specific; inasmuch as it is broad enough to admit of at least three interpretations:—1. Such a oneness as that exhibited in the Roman Catholic Church, viz., the oneness of a single ecclesiastical organization. 2. Such a oneness as exists between the Church of England and the Episcopal Church in the United States; or between the Church form-

ing the Presbyterian and Reformed Alliance. 3. Such a oneness as contemplates the Church Universal as comprising different members (i. e. different churches); but in which each member regards every other member as also a member of the Body and honours it accordingly. The expression corporate oneness, therefore, seemed to me to be suited to the purpose of the resolution. It is quite true that no such word as corporate occurs in the prayer of our Lord. Yet I can not but think that his prayer at least *includes* the desire that all the Churches of Christ throughout the world should be, as Churches, in such visible communion as shall be manifest to the world. In this view I am confirmed by the words, ‘That the world may believe.’ To day such a communion, to say the most that can be said, is only partial. Even among the Churches of Protestant Christendom, not all—to mention nothing more—sit down together at the Table of the Lord. This surely is not in accordance with the words, ‘That they may be one, Father, even as we are one.’ Therefore, I think we may rightly speak of praying and labouring for ‘the full realization of such a corporate oneness as the Master himself prayed for.’ At the same time I add that to me it seems highly precarious to insist that the corporate oneness included in Christ's prayer can be realized only in connection with some one particular form of ecclesiastical organization.”

There are some who would express themselves still more definitely on this point; they would add that they do not regard a oneness of ecclesiastical organization as practicable or even desirable. It must be admitted that there is something to be said in favor of this position. In this, as in other things, we see through a glass darkly; we know in part only. Differences of constitutional bias, of education, of modes of thought and conceptions of truth and duty must continue to con-

trol action. The question may properly be asked, Can the Church be expected to reach an ideal state of oneness under the conditions of our humanity as it now exists in the world? By some, too, it is thought that the divisions existing in the Church bring with them certain positive advantages; that, as in an army, the divisions in the Church are necessary to the highest efficiency of service. This may all be conceded in part; but it must also be remembered that while an army is made up of divisions, the army itself is one and acts as one. Its divisions move in harmony; they aid one another; they cooperate; when circumstances demand it, they unite for the accomplishment of important results. Moreover it should never be forgotten that what Dr. Hodge of Princeton says still remains true: "The diversity of sects which exists in the Christian world is to be regarded as incidental to imperfect knowledge and imperfect sanctification." Therefore, it is not a thing to be satisfied with.

It is gratifying to know that this is coming to be recognized more and more clearly. Theological warfare is no longer waged between the Churches as it once was. They have grown more tolerant of each other; and from toleration are passing on to a mutual recognition that is bound to result in a clearer and clearer manifestation of their essential oneness. A striking proof of this may be seen in the unions that have taken place of late years among Churches of the same general type of doctrine and government.

To sum up what has now been said as to the nature of that oneness for which Christ prayed:—I think we may say that while it was fundamentally spiritual—a vital oneness like that which exists between the Father and the Son, it was also a oneness that should be so all-pervading, so formative, so dominant a characteristic of the Church of Christ as to command the attention of men and lead them to

believe in Him. We are now prepared to ask, What can we ourselves do to hasten the realization of such a oneness?

I. What we can do as *individuals*? Doubtless there are many things that we can do, but they may all be summed up under two heads.

1. Christ has called us friends. Can we not enter more fully into that friendship? I think we can, and Christ Himself points us to the way in which we may do so when He says: "Ye are my friends if ye do the things which I command you." Obedience is at once the condition and the result of this friendship, and he who is privileged to enter into this intimate relationship will have the mind of Christ; and it was the mind of Christ that all His followers should be one. This is of fundamental importance. Let Christ be so exalted in our thoughts, our affections and our actions, that all our differences shall sink into comparative insignificance and flee away as the ghosts of night hide away in the presence of the rising Sun; and the oneness for which the Master prayed will have become an accomplished fact before we are aware of it. It might seem, therefore, that we have the whole thing here in a nutshell and that we need go no further; but, as already said, the question before us is a very practical one and our answer to it should take on a more definite and tangible form. We want some thing objective as well as subjective; and our obedience to Christ and our friendship with Him should manifest themselves in outward conduct and life.

2. We may, therefore, pass on to a second thing which we can do as individuals; viz. the formation and cultivation of Christian friendships, especially with those outside of our own communion. A church may differ widely in its organization, its forms of worship, its customs, its ideals, from the church in which I was born and in which alone I feel quite at home,

but I learn to look upon it with other eyes when I remember that it is the Church in which my friend worships Christ. This may seem to some a very small matter, but when it comes to the solving of practical difficulties, there is no more powerful solvent than friendship. This Christian friendship has from the first played an important part in the union which now exists among the various Presbyterian and Reformed Churches in Japan. It did important service in the initiative stage of that union and has perhaps done more than any other one thing to hold the union together. At times when tact and diplomacy seemed likely to fail, the bond of friendship has secured the desired unity of aim and action.

II. This leads to another question, namely, what can we do as *missions*?

1. We can exercise all that kindness and courtesy commonly included in the word *comity*. The mission that has this spirit will come to look not only upon its own things, but also on the things of others. It will love its neighbour as itself; and when once this has become a matter of constant practice and fixed habit, it may go further and really love its neighbor better than itself. In other words, it will come to love the interests of Christ's kingdom as a whole, more than the more local or passing interests of any one particular part of that kingdom. Such a mission will be careful not to encroach upon territory already occupied and amply provided for by another mission; it will not open up work in towns and villages of small population where work is already being faithfully and successfully carried on; it will also look carefully into the matter of locating preaching places, churches and schools in large cities, so that its work may not interfere with nor unnecessarily overlap the work of others.

2. Coöperation is another form of united effort which should be undertaken wherever it is feasible and can be carried on to advantage. Nor should

the fact that there are great apparent difficulties in the way deter from the undertaking; many of the difficulties will prove on nearer approach to be more apparent than real, and those that are real can often be met and overcome. As one has said, who speaks from experience: "What is needed for successful coöperation is an earnest purpose to accomplish the result aimed at; a perfectly clear and frank understanding at the outset; a little patience and forbearance in its earlier stages and later, when new personalities enter; common sense, and the sweetness and light of friendship." There are various forms of mission coöperation which may be commended.

(1) The coöperation of missions representing Churches which belong to the same family in the founding and building up of a single Church of the same order. Had there been no such coöperation in the past, there would have been to-day in Japan no less than six Presbyterian and Reformed Churches instead of what is now the Nihon Kirisuto Kyökwai. Coöperation has secured a like result in the case of the missions of the Church of England and the Episcopal Churches of the U. S. and Canada. That such coöperation has had its problems goes without saying; but thus far they have proved much easier of solution than many anticipated; the experience gained should make the pathway smoother in the future; and the results should encourage other attempts in the same direction.

(2) Coöperation in educational—especially higher educational—work. This is already being carried on in the case of the Presbyterian and Reformed Missions. A wider coöperation would doubtless present difficulties calling for care and thought, but these ought not to be insurmountable, and the matter is worthy of the most painstaking consideration; and this for at least two reasons apart from the one now under consideration. Education, like any other form of mission work that calls for the

employment of missionaries, is expensive, and there is at present a tendency in some quarters to cut it down in favour of what is commonly known as evangelistic work; the truth being that neither should be ~~allowed to suffer at the expense~~ of the other. A second reason for such coöperation is the importance of building up a number of strong institutions. It may not always be possible for a number of missions to share equally the expenses of a school. In such cases it may be possible for one mission, or more, to supply a teacher, or teachers, in the school.

(3) Coöperation in the creation and circulation of Christian literature in Japan. A good beginning in this direction has been made already. I refer to the plan now in operation for the production of Sunday-school literature, in which the Methodist, Presbyterian and Reformed, Congregational and Baptist Missions unite. This plan should receive the attention and coöperation of other missions. More than this, a standing committee representing all Christian missions should be created, whose business it should be to see to the production of Christian literature in the Japanese language on a wide scale and in large quantities. One or two large Christian Publishing Houses should be established on a coöperative basis.

All such comity and coöperation on the part of missions representing different members of the Church of Christ are proofs that cannot be gainsaid or overlooked of the oneness of the Church. They will be seen by the world and recognized as fruits of that oneness and so help men to believe.

III. What can we do as Churches?

1. We can proclaim to the world that we recognize one another as members of the Church Universal. I put this first, because I deem it of the utmost importance; for until we can attain to the spirit and practice of this cordial recognition of one another as

members of Christ's body—the Church—and honour one another accordingly, it is idle and worse than idle to talk about manifesting our oneness to the world. In a recent letter to Dr. Imbrie, Bishop Fyson says: "You will, I am sure, be glad to hear that we have agreed here, on Mr. Andrews' suggestion, to one practical step, viz., a periodical exchange of pulpits between the Churches in this town (Hakodate), Presbyterian, Methodist and Episcopal." This is a step in the right direction, and one of the best that could be taken as a starting point. On hearing of this a prominent Japanese minister said: "That is something practical; and if progress is to be made it will be by approaching the matter from that side." It is evident that such action in order to be of real value must be such as will be recognized as ecclesiastical. For Episcopal, Methodist and Presbyterian ministers simply to take turns in preaching in a public hall, for example, would have little power to convince the world. To do that and *not* to exchange pulpits is one way of emphasizing a lack of coöperate oneness. In a subsequent letter Bishop Fyson says: "Full realization, in the resolution adopted by the Conference, is intended, I suppose, to include outward manifestation or, as you say, visible communion. I had hoped that this might be exemplified at the Conference by a united administration of the Lord's Supper." Here again the Bishop has touched upon a matter of vital importance. So long as believers cannot for any reason, however sincere and honest, recognize each other around the table of their common Saviour, the manifestation of this oneness to the world is hopeless. We say that all those who are one with Christ by faith are one body, and that the love of Christ constraineth us; but if we can not join in celebrating that love in the way in which He expressly commanded us to celebrate it, how can the prayer of the

made
for the sake

a

Master be realized? Another thing that we can do as Churches is to appoint representatives to carry our salutations to the Associations, Conferences and Synods of other churches. Still another thing that should be mentioned is the giving of letters of dismissal and recommendation to members of one Church about to remove to a place within the bounds of the Congregation of another Church.

To some Churches none of these things—the exchange of pulpits, a united administration of the Lord's Supper, the appointment of representatives to convey salutations, and the giving of letters of commendation—are new; but this is not true of all. These are all forms of mutual recognition, and are so simple and obvious as scarcely to require mention. Moreover, they are of the utmost importance if we are to show to the world that we are really all one in Christ; and yet we are bound to face the truth and to acknowledge to ourselves that they are by no means universally practiced. Not yet are we all agreed to an exchange of pulpits; not yet do we all sit down together at the Master's table; not yet do all our ecclesiastical bodies consent to a free and cordial exchange of greetings and salutations; not yet do all our churches give letters of commendation to other Churches, nor are we all yet prepared to recognize the clergymen of other churches as having been truly ordained and as on a par with our own. If with the coming in of the new century all these things could become established customs in all our churches, who can doubt that they would impress the Japanese people most deeply? A Japanese minister of fine Christian spirit and well disposed toward missionaries said not long ago: "The thing that impresses the Japanese is not the truth of the oneness of the Church as taught in the New Testament, but the divisions in the Church which appeal to them as facts." This ought not to be so; if these divisions must exist, cannot

the Churches so fully recognize each other as to convince every one of their real and fundamental oneness? If such a change could be effected it would not only impress intelligent and thoughtful Japanese, but it would also be an evidence of unity for which the world has waited long; nay more, for which we may well believe the Master Himself has been waiting all these centuries.

2. As churches we can manifest our oneness by coöperation in evangelistic work. The movement now going on throughout Japan under the auspices of the Fukuin Dōmei Kwai may be taken as an example; though the present undertaking is on too large a scale to admit of frequent repetition. What I have to suggest is that the churches in a great city like Osaka might all unite once every year in an evangelistic campaign, so to speak, to be carried on within the city and its immediate vicinity. Such a movement might include public meetings for preaching the gospel to the masses, house to house visitation, scripture and tract distribution and all other forms of evangelistic effort. If similar movements could be carried on in all the large cities annually, there can be no question as to what the result would be. Men would take knowledge of us that we had been with Jesus and that in Him we are one at heart and in purpose and endeavour.

3. The Churches might form a federation. There might be a body bearing some such title as the Council of the Churches of Christ in Japan, and composed of representatives appointed by the Churches. Such a body should, of course, have no legislative authority over the Churches. In order to save expense, the number of representatives appointed by each Church should not be large. Such a Council should meet once a year, varying from time to time the place of meeting; and would naturally undertake such united evangelistic movements as the one just described as well as any other special forms of work that might commend

themselves to the Churches. It should always be a recognized fact that the members of the Council are the official representatives of the Churches, and that the Churches are thus joined together in one federate body, because they are all really one in the essentials of their faith and life. This federation might eventually take the place of the Evangelical Alliance of Japan, and at the same time be far more efficient for good than the latter has ever been. If such a federation of all the Churches could be cordially entered into and successfully maintained, it would go far towards the full realization of the oneness for which Christ prayed. It might also be the fore-runner of a still closer Union; and, if Providence should point the way onward, at last lead to organic union for which so many hope and pray, and which should be held up by us all as an ideal toward which we aim and for which we use our best endeavours.

The suggestions made in this paper are by no means exhaustive of the subject; they are mere pointers in the direction toward which we all wish to move. Others will present themselves to the minds of those here to-day. I cannot conclude the paper, however, without a word as to the importance of the subject. Here again I quote from the deliverance of the Edinburgh Conference. It says:—"We recognize in the infidelity, the neglect of God, the self-sufficiency, the pride, the love of money, the impurity, the intemperance, the worldliness, and other evils by which we are confronted, an additional call to manifest the unity of believers as a common basis of action against the common foe." Bishop Fyson also in a recent letter to the writer says: "The

question of unity seems to me almost if not quite the most important of all for the Church at the present day; and I would go great lengths to attain it. The only hope of ultimate agreement amongst the different Christian bodies is, as it seems to me, to get back to the most primitive time, not to the third century, or the second, but to the *New Testament*. That is the only common basis on which all are likely to agree. I hold that an Episcopalian, whilst he may consider Episcopacy necessary for the well-being of Church, is not bound to consider it necessary for the *being* of it." In proof of this position, the Bishop cites one of the Canons of the Church of England, made as long ago as 1603.

The subject of Christian Unity is in the air all the world over; and more than that it is longed for and prayed for as never before, and many are ready to say, with Bishop Fyson: "I would go great lengths to attain it." If I mistake not, there is a wide and ever widening conviction that the divisions in the Church are not in themselves a good, that they belong to the past rather than to the future, and that the time is coming when we "shall see eye to eye, how the Lord returneth to Zion." God has in store for His Church on earth something better than the world has yet seen. He is pointing us onward and upward to a fuller realization of that oneness for which His only begotten Son our Lord prayed at the close of His earthly pilgrimage. If this be so, God forbid that either the Churches or the missions in Japan should refuse to follow, or lag behind; rather let us be ready and eager to follow whithersoever, and to whatever lengths He may lead us.